

A
PARAPHRASE
AND
NOTES

ON THE
EPISTLE of St. PAUL
TO THE
GALATIANS.

The Third Edition.

LONDON,

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PUBLISHER
TO THE
READER.

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THE
EPISTLE of St. PAUL
TO THE
GALATIANS.

Writ from
Ephesus,
the Year of
our Lord
57. Of
Nero 3.

SYNOPSIS.

THE Subject and Design of this Epistle of St. Paul is much the same with that of his Epistle to the *Romans*, but treated in somewhat a different manner. The Business of it is to dehort and hinder the *Galatians* from bringing themselves under the Bondage of the Mosaical Law.

St. Paul himself had planted the Churches of *Galatia*, and therefore referring (as he does *Ch. I. 8, 9.*) to what he had before taught them, does not in this Epistle lay down at large to them the Doctrine of the Gospel, as he does in that to the *Romans*, who having been converted to the Christian Faith by others, he did not know how far they were instructed in all those Particulars, which, on the occasion whereon he writ to them, it might be necessary for them to understand. And therefore, writing to the *Romans*, he sets before them a large and comprehensive View of the Chief Heads of the Christian Religion.

He also deals more roundly with his Disciples the *Galatians*, than, we may observe, he does with the *Romans*, to whom, he being a Stranger, writes not in so familiar a Style, nor in his Reproofs and Exhortations uses so much the Tone of a Master, as he does to the *Galatians*.

St. Paul had converted the *Galatians* to the Faith, and erected several Churches among them in the Year of our Lord 51; between which, and the Year 57, wherein this Epistle was writ, the Disorders following were got into those Churches.

Chap. I.

First, Some Zealots for the *Jewish* Constitution, had very near perswaded them out of their *Christian Liberty*, and made them willing to submit to Circumcision, and all the ritual Observances of the *Jewish* Church, as necessary under the Gospel: *Ch. I. 7. III. 3. IV. 9, 10, 21. V. 1, 2, 6, 9, 10.*

Secondly, Their Dissentions and Disputes in this Matter had raised great Animosities amongst them, to the Disturbance of their Peace, and the setting them at Strife one with another: *Ch. V. 6, 13—15.*

The reforming them in these two Points seems to be the main Business of this Epistle, wherein he endeavours to establish them in a resolution to stand firm in the Freedom of the Gospel, which exempts them from the Bondage of the Mosaical Law: And labours to reduce them to a sincere Love and Affection one to another; which he concludes with an Exhortation to Liberality, and general Beneficence, especially to their Teachers; *Ch. VI. 6, 10.* These being the Matters he had in his Mind to write to them about, he seems here as if he had done. But upon mentioning *v. 11.* what a long Letter he had writ to them with his own Hand, the former Argument concerning Circumcision, which filled and warmed his Mind, broke out again into what we find, *v. 12—17.* of the *Vith* Chapter.

S E C T. I.

C H A P. I. 1-----5.

Introduction.

C O N T E N T S.

TH E general View of this Epistle plainly shews *St. Paul's* chief Design in it to be, to keep the *Galatians* from hearkning to those Judaizing Seducers, who had almost perswaded them to be circumcised. These Perverters of the Gospel of Christ, as *St. Paul* himself calls them, *v. 7.* had, as may be gather'd from *v. 8.* and *10.* and from *Ch. V. 11.* and other Passages of this Epistle, made the *Galatians* believe that *St. Paul* himself was for Circumcision. Till *St. Paul* himself had set them right in this Matter, and convinced them of the Falshood of this Aspersion, it was in vain for him by other Arguments to attempt

GALATIANS.

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attempt the re-establishing the *Galatians* in the Christian Liberty, and in that Truth which he had preach'd to them. The removing therefore of this Calumny was his first Endeavour : and to that purpose this Introduction, different from what we find in any other of his Epistles, is marvellously well adapted. He declares here at the Entrance, very exprelly and emphatically, that he was not sent by Men on their Errands ; nay, that Christ in sending him did not so much as convey his Apostolick Power to him by the Ministry, or Intervention of any Man ; but that his Commission and Instructions were all entirely from God, and Christ himself, by immediate Revelation. This of it self was an Argument sufficient to enduce them to believe,

1. That what he taught them when he first preached the Gospel to them, was the Truth, and that they ought to stick firm to that.
2. That he changed not his Doctrine, whatever might be reported of him. He was Christ's chosen Officer, and had no dependance on Men's Opinions, nor regard to their Authority, or Favour, in what he preach'd ; and therefore 'twas not likely he should preach one thing at one time, and another thing at another.

Thus this Preface is very proper in this Place to introduce what he is going to say concerning himself, and adds Force to his Discourse, and the Account he gives of himself in the next Section.

TEXT.

PARAPHRASE.

PAUL an Apostle,
(not of men, neither by man, but by Jesus Christ, and God the Father who raised him from the dead.)

PAUL (an Apostle not of Men (a) to serve their Ends, or carry on their Designs, nor receiving his Call, or Commission by the Intervention of any Man (b) to whom he might be thought to owe any Respect or Deference upon that account ; but immediately from Jesus Christ, and from God the Father, who raised him up from

NOTES.

1 (a) Οὐκ ἀπ' ἀνθρώπων, not of Men, i. e. not sent by Men at their Pleasure, or by their Authority ; not instructed by Men what to say or do, as we see *Timothy* and *Titus* were when sent by St. Paul : and *Judas* and *Silas* sent by the Church of *Jerusalem*.

(b) Οὐδὲ δι' ἀνθρώπου, nor by Man, i. e. His Choice and Separation to his Ministry and Apostleship, was so wholly an Act of God, and Christ, that there was no Intervention of any thing done by any Man in the Case, as there was in the Election of *Matthias*. All this we may see explain'd at large, v. 10——12. and v. 16, 17. and Ch. II. 6——9.

GALATIANS.

PARAPHRASE.

TEXT.

2. the Dead) and all the Brethren, that are with me, unto the Churches (c) of *Galatia* : Favour be
3. to you, and Peace (d) from God the Father, and
4. from our Lord Jesus Christ, who gave himself for our Sins, that he might take us out of this present evil World (e), according to the Will and good
5. Pleasure of God and our Father, to whom be Glory for ever and ever. *Amen.*

And all the brethren 2
which are with me unto
the Churches of Gala-
tia : Grace be to you, 3
and Peace from God
the Father, and from
our Lord Jesus Christ :
Who gave himself for 4
our Sins, that he might
deliver us from this
present evil world, ac-
cording to the will of
God and our Father.
To whom be glory for 5
ever and ever. *Amen.*

NOTES.

2 (c) *Churches of Galatia.* This was an evident Seal of his Apostleship to the Gentiles : since in no bigger a Country than *Galatia*, a small Province of the Lesser *Asia*, he had, in no long stay among them, planted several distinct Churches.

3 (d) *Peace.* The wishing of *Peace*, in the Scripture-Language, is the wishing of all manner of Good.

4 (e) Ὅπως ἐξέλθῃς ἡμᾶς ἐκ τοῦ ἐνεσῶτος αἰῶνος πονηροῦ. *That he might take us out of this present evil World, or Age, so the Greek Words signify.* Whereby it cannot be thought, that St. Paul meant, that Christians were to be immediately removed into the other World. Therefore ἐνεσῶτος αἰῶνος must signify something else than *present World*, in the ordinary Import of those Words in English. Αἰὼν ἕτερος, 1 Cor. 2. 6, 8. and in other Places plainly signifies the Jewish Nation, under the Mosaical Constitution ; and it suits very well with the Apostle's Design in this Epistle, that it should do so here. God has in this World but one Kingdom, and one People. The Nation of the *Jews* were the Kingdom and People of God, whilst the Law stood. And this Kingdom of God under the Mosaical Constitution was call'd αἰὼν ἕτερος, *this Age*, or as it is commonly translated, *this World*, to which αἰὼν ἐνεσῶτος, *the present World, or Age*, here answers. But the Kingdom of God, which was to be under the Messiah, wherein the Oeconomy and Constitution of the Jewish Church, and the Nation it self, that in Opposition to Christ adhered to it, was to be laid aside, is in the New Testament call'd αἰὼν μέλλων, *the World, or Age to come* ; so that Christ's taking them out of the *present World*, may, without any Violence to the Words, be understood to signify his setting them free from the Mosaical Constitution. This is suitable to the Design of this Epistle, and what St. Paul has declared in many other Places. See Col. II. 14—17, and 20. which agrees to this Place, and Rom. VII. 4, 6. The Law is said to be contrary to us, Col. II. 14. and to work Wrath, Rom. IV. 15. and St. Paul speaks very diminishingly of the ritual Parts of it in many Places : But yet if all this may not be thought sufficient to justify the applying of the Epithet πονηρῶς, *Evil*, to it, that Scruple will be removed, if we take ἐνεσῶτος αἰῶνος, *this present World*, here, for the Jewish Constitution and Nation together, in which sense it may very well be called *Evil*, tho the Apostle, out of his wonted Tenderness to his Nation, forbears to name them openly, and uses a doubtful Expression, which might comprehend the Heathen World also, tho he chiefly pointed at the *Jews*.

SECT.

GALATIANS.

5
Chap. I.
~

SECT. II.

CHAP. I. 6-----II. 21.

CONTENTS.

WE have above observed, that St. Paul's first Endeavours in this Epistle was to satisfy the *Galatians*, that the Report spread of him, that he preach'd Circumcision, was false. Till this Obstruction, that lay in his way, was removed, it was to no purpose for him to go about to dissuade them from Circumcision, though that be what he principally aims at in this Epistle. To shew them, that he promoted not Circumcision, he calls their hearkening to those who perswaded them to be circumcised, their being removed from him; and those that so perswaded them, *Perverters of the Gospel of Christ*, v. 6, 7. He farther assures them, that the Gospel which he preached every where was that, and that only, which he had received by immediate Revelation from Christ, and no Contrivance of Man, nor did he vary it to please Men: That would not consist with his being a Servant of Christ, v. 10. And he expresses such a firm Adherence to what he had received from Christ, and had preached to them, that he pronounces an *Anathema* upon himself, v. 8, 9. or any other Man or Angel, that should preach any thing else to them. To make out this to have been all along his Conduct, he gives an account of himself for many Years backwards, even from the time before his Conversion. Wherein he shews, that from a zealous persecuting Jew, he was made a Christian, and an Apostle, by immediate Revelation; and that having no Communication with the Apostles, or with the Churches of *Judea*, or any Man for some Years, he had nothing to preach, but what he had received by immediate Revelation. Nay, when 14 Years after he went up to *Jerusalem*, it was by Revelation; and when he there communicated the Gospel, which he preach'd among the *Gentiles*, *Peter*, *James* and *John* approved of it, without adding any thing, but admitted him as their Fellow Apostle. So that in all this he was guided by nothing but Divine Revelation, which he inflexibly stuck to, so far, that he openly opposed St. *Peter*, for his Judaizing at *Antioch*. All which Account of himself tends clearly to shew, that St. Paul made not the least Step towards complying with the *Jews* in Favour of the Law, nor did,

Chap. I. did, out of regard to Man, deviate from the Doctrine he had received by Revelation from God.

All the parts of this Section, and the Narrative contain'd in it, manifestly *concenter* in this, as will more fully appear, as we go through them, and take a closer View of them, which will shew us that the whole is so skilfully manag'd, and the Parts so gently slid into, that it is a strong, but not seemingly labour'd Justification of himself, from the Imputation of Preaching up Circumcision.

PARAPHRASE.

TEXT.

6. I Cannot but wonder that you are so soon (f) removed from me (g), (who called you into the Covenant of Grace which is in Christ) unto another sort of Gospel; which is not owing to any thing else (h) but only this, that ye are troubled by a certain sort of Men, who would overturn the Gospel of Christ, by making Circumcision, and the keeping of the Law necessary (i) under the

I Marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: Which is not another; but there be some that trouble you, and would pervert the Gospel of

NOTES.

6 (f) *So soon.* The first Place we find *Galatia* mentioned, is *Acts* XVI. 6. And therefore *St. Paul* may be suppos'd to have planted these Churches there, in his Journey mentioned, *Acts* XVI. which was *Anno Domini* 51. He visited them again, after he had been at *Jerusalem*, *Acts* XVIII. 21—23. *Anno Domini* 54. From thence he returned to *Ephesus*, and staid there about two Years, during which time this Epistle was writ; so that counting from his last Visit, this Letter was writ to them within two or three Years from the time he was last with them, and had left them confirmed in the Doctrine he had taught them, and therefore he might with Reason wonder at their forsaking him so soon, and that Gospel he had converted them to.

(g) *From him that called you.* These Words plainly point out himself. But then one might wonder how *St. Paul* came to use them; since it would have sounded better to have said, *Removed from the Gospel I preach'd to you, to another Gospel, than removed from me that preach'd to you, to another Gospel.* But if it be remember'd that *St. Paul's* Design here is to vindicate himself from the Aspersions cast on him, that he preach'd Circumcision, nothing could be more suitable to that Purpose, than this way of expressing himself.

7 (h) *Ὅτι ἐστὶν ἄλλο.* I take to signify, *which is not any thing else.* The Words themselves, the Context, and the Business the Apostle is upon here, do all concur to give these Words the Sense I have taken them in. For, 1. If *Ὅτι* had referred to *εὐαγγέλιον*, it would have been more natural to have kept to the Word *ἕτερον*, and not have changed it into *ἄλλο*. 2. It can scarce be supposed by any one who reads what *St. Paul* says in the following Words of this Verse, and the two adjoining; and also *Ch.* III. 4. and *Ver.* 2—4, and 7. That *St. Paul* should tell them, that what he would keep them from is *not another Gospel.* 3. It is suitable to *St. Paul's* Design here to tell them, that to their being removed to another Gospel, no body else had contributed, but it was wholly owing to those Judaizing Seducers.

(i) See *Acts* XV, 1, 5, 23, 24.

Gospel.

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7
Chap. I.
W

TEXT.

PARAPHRASE.

8 Christ. But though we
or an angel from hea-
ven preach any other go-
spel unto you, than that
which we have preached
unto you, let him be ac-
9 cursed. As we said be-
fore, so say I now again,
if any man preach any
other gospel unto you
than that ye have recei-
ved, let him be accursed.
10 For do I now perswade
men or God? or do I
seek to please men? for
if I yet pleased men, I
should not be the servant
11 of Christ. But I certify
you, brethren, that the
gospel which was prea-
ched of me, is not after

Gospel. But if even I my self, or an Angel from 8.
Heaven should preach any thing to you for Go-
spel, different from the Gospel I have preached
unto you, let him be Accursed. I say it again 9.
to you, if any one, under Pretence of the Gospel,
preach any other thing to you than what you have
received from me, let him be Accursed (k). For 10.
can it be doubted of me, after having done and
suffer'd so much for the Gospel of Christ, whe-
ther I do now (l) at this time of day, make my
court to Men, or seek the Favour (m) of God? If
I had hitherto made it my Business to please Men,
I should not have been the Servant of Christ, nor
taken up the Profession of the Gospel. But I cer- 11.
tify you, Brethren, that the Gospel which has been

NOTES.

9 (k) *Accursed*. Tho we may look upon the Repetition of the *Anathema* here to be for the adding of Force to what he says, yet we may observe, that by joyning himself with an Angel in the foregoing Verse, he does as good as tell them, that he is not guilty of what deserves it, by skilfully insinuating to the *Galatians*, that they might as well suspect an Angel might preach to them a Gospel different from his, i. e. a false Gospel, as that he himself should: And then in this Verse lays the *Anathema* wholly and solely upon the Judaizing Seducers.

10 (l) *ἄρτι* Now, and *ἔτι* yet, cannot be understood without a reference to something in St. Paul's past Life; what that was, which he had particularly then in his Mind, we may see by the account he gives of himself in what immediately follows, (*viz.*) That before his Conversion he was employ'd by Men in their Designs, and made it his business to please them, as may be seen, *Acts IX. 1, 2*. But when God called him, he received his Commission and Instructions from him alone, and set immediately about it, without consulting any Man whatsoever, preaching that, and that only, which he had received from Christ. So that it would be senseless Folly in him, and no less than the forsaking his Master Jesus Christ, if he should now, as was reported of him, mix any thing of Mens with the pure Doctrine of the Gospel, which he had received immediately by Revelation from Jesus Christ, to please the *Jews*, after he had so long preach'd only that; and had, to avoid all Appearance or Pretence to the contrary, so carefully shun'd all Communication with the Churches of *Juda*; and had not, till a good while after, and that very sparingly, conversed with any, and those but a few of the Apostles themselves, some of whom he openly reproved for their Judaizing. Thus the Narrative subjoined to this Verse explains the *now* and *yet* in it, and all tends to the same purpose.

(m) *Πείθω* translated *perswade*, is sometimes used for making application to any one to obtain his good Will or Friendship, and hence *Acts 12. 20.* *πεισάνας* Βλαδον is translated, having made *Blasius* their Friend: The Sense is here the same with *1 Thess. 2. 4.* he expresses in these words, *ἐχ' ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ τῷ Θεῷ*, not as pleasing Men, but God, every

GALATIANS.

PARAPHRASE.

TEXT.

- every where (n) preached by me, is not such as is
 12. pliant to humane Interest, or can be accommoda-
 ted to the pleasing of Men. (For I neither recei-
 ved it from Man, nor was I taught it by any one
 as his Scholar) but it is the pure and unmixed im-
 13. mediate Revelation of Jesus Christ to me. To
 satisfy you of this my Behaviour, whilst I was of
 the Jewish Religion, is so well known, that I need
 not tell you, how excessive violent I was in Per-
 14. secuting the Church of God, and destroy'd it all
 I could; and that being carry'd on by an extra-
 ordinary Zeal for the Traditions of my Fore-
 fathers, I out-stripp'd many Students of my own
 15. Age and Nation, in *Judaism*. But when it pleased
 God (who separated (o) me from my Mother's
 Womb, and by his especial Favour called (p) me
 to be a Christian, and a Preacher of the Gospel)
 16. To reveal his Son to me, that I might preach him
 among the *Gentiles*, I thereupon applied not my
 17. self to any Man (q) for Advice what to do (r): Nei-
 ther went I up to *Jerusalem*, to those who were A-
 postles before me, to see whether they approved
 my Doctrine, or to have farther Instructions from

man. For I neither re-
 ceived it of man, neither 12
 was I taught it, but by
 the Revelation of Jesus
 Christ. For ye have heard
 of my conversation in 13
 time past, in the Jews
 religion, how that be-
 yond measure I persecu-
 ted the Church of God,
 and wasted it: And pro-
 fited in the Jews religi- 14
 on, above many my e-
 quals in mine own nati-
 on, being more excee-
 dingly zealous of the tra-
 ditions of my Fathers.
 But when it pleased God
 who separated me from 15
 my mother's womb, and
 called me by his grace,
 To reveal his Son in me,
 that I might preach him 16
 among the Heathen;
 immediately I conferred
 not with flesh and blood:
 Neither went I up to Je-
 rusalem, to them which 17
 were Apostles before me,
 but I went into Arabia,
 and returned again unto

NOTES.

11 (n) Το εὐαγγέλιον ὃν ἐγὼ, which has been preached by me: This being spoken in-
 definitely, must be understood in general *every where*, and so is the Import of the foregoing
 Verse.

15 (o) Separated. This may be understood by *Jer. I. 5.*

(p) Called. The History of this Call, see *Acts IX. 1, &c.*

16 (q) Flesh and Blood, is used for Man, see *Eph. VI. 12.*

(r) For Advice: This, and what he says in the following Verse, is to evidence to the *Galatians*, the full Assurance he had of the Truth and Perfection of the Gospel, which he had
 received from Christ by immediate Revelation; and how little he was disposed to have any
 regard to the pleasing of Men in Preaching it; that he did not so much as communicate or
 advise with any of the Apostles about it, to see whether they approved of it.

them :

TEXT.

PARAPHRASE.

18 Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lords brother. Now the things which I write unto you, behold, before God, I lye not. Afterwards I came into the regions of Syria and Cilicia: And was unknown by face unto the Churches of Judea, which were in Christ. But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed. And they glorified God in me.

them: But I went immediately (s) unto *Arabia*, and from thence returned again to *Damascus*. Then after three Years (t) I went up to *Jerusalem*, to see *Peter*, and abode with him fifteen days. But other of the Apostles saw I none but *James*, the Brother of our Lord. These Things that I write to you, I call God to witness, are all true; there is no Falshood in them. Afterwards I came into the Regions of *Syria*, and *Cilicia*. But with the Churches of Christ (u) in *Judea*, I had had no Communication, they had not so much as seen my Face (w), only they had heard that I who formerly persecuted the Churches of Christ, did now preach the Gospel, which I once endeavoured to suppress and extirpate. And they glorified God upon my account.

NOTES.

17 (s) *Εὐθὺς*, immediately, tho placed just before *εἰς* and *παραρτέμενον*, I conferred not, yet it is plain by the Sense and Design of St. Paul, here, that it principally relates to, I went into *Arabia*; his Departure into *Arabia*, presently upon his Conversion, before he had consulted with any body, being made use of, to shew that the Gospel he had received by immediate Revelation from Jesus Christ, was compleat, and sufficiently instructed and enabled him to be a Preacher and an Apostle to the *Gentiles*, without borrowing any thing from any Man, in order thereunto, no not with any of the Apostles, no one of whom he saw till three years after.

18 (t) *Three Years*, i. e. from his Conversion.

22 (u) *In Christ*, i. e. Believing in Christ, see *Rom. 16. 7.*

(w) This which he so particularly takes notice of, does nothing to the proving that he was a true Apostle, but serves very well to shew, that in what he preached, he had no Communication with those of his own Nation, nor took any Care to please the *Jews*.

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CHAP. II.

PARAPHRASE.

TEXT.

1. **T**hen fourteen years after I went up again to *Jerusalem*, with *Barnabas*, and took *Titus*
2. also with me. And I went up by Revelation, and there laid before them the Gospel which I (x) preached to the *Gentiles*, but privately to those who were of Note and Reputation amongst them, lest the pains that I have already taken (y), or should take in the Gospel, should be in vain (z).
3. But tho I communicated the Gospel which I preach'd to the *Gentiles*, to the eminent Men of

Then fourteen years after, I went up again to *Jerusalem*, with *Barnabas*, and took *Titus* with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the *Gentiles*, but privately to them which were of reputation, lest by any means I should run, or had run in vain. But neither *Titus*, who

NOTES.

2 (x) *I communicated.* The Conference he had in private with the Chief of the Church of *Jerusalem*, concerning the Gospel which he preach'd among the *Gentiles*, seems not to have been barely concerning the Doctrine of their being free from the Law of *Moses*: That had been openly and hotly disputed at *Antioch*, and was known to be the business they came about to *Jerusalem*; but it is probable it was to explain to them the whole Doctrine he had received by Revelation, by the Fulness and Perfection whereof, (for it is said, ver. 6. that in that Conference they added nothing to it) and by the Miracle he had done in Confirmation of it (see ver. 8.) they might see and own what he preached to be the Truth, and him to be one of themselves, both by Commission and Doctrine, as indeed they did; *αὐτοῖς, them*, signifies those at *Jerusalem*: κατ' ἰδίαν δὲ τοῖς δοξασί, are exegetical, and shew the particular Manner and Persons, import nempe privatim eminentioribus. 'Twas enough to his purpose to be owned by those of greatest Authority, and so we see he was by *James*, *Peter* and *John*, ver. 9. and therefore it was safest and best to give an Account of the Gospel he preach'd in private to them, and not publickly to the whole Church.

(y) *Running*, St. *Paul* uses for taking Pains in the Gospel. See Col. 2. 16. A Metaphor, I suppose, taken from the Olympick Games, to express his utmost Endeavours to prevail in the propagating the Gospel.

(z) *In vain*: He seems here to give two Reasons why at last, after 14 Years, he communicated to the Chief of the Apostles at *Jerusalem*, the Gospel that he preach'd to the *Gentiles*, when as he shews to the *Galatians* he had formerly declined all Communication with the convert *Jews*. 1. He seems to intimate, That he did it by Revelation. 2. He gives another Reason, viz. That if he had not communicated, as he did, with the leading Men there, and satisfied them of his Doctrine and Mission, his Opposers might unsettle the Churches he had, or should plant, by urging, that the Apostles knew not what it was that he preached, nor had ever owned it for the Gospel, or him for an Apostle. Of the Readiness of the Judaizing Seducers to take any such Advantage against him, he had lately an Example in the Church of *Corinth*.

the

GALATIANS.

II

Chap. II.

TEXT.

PARAPHRASE.

4 was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no not

the Church at Jerusalem, yet neither (a) Titus, who was with me, being a Greek, was forced to be circumcised. Nor (b) did I yield any thing one Moment by way of Subjection (c) to the Law, to those false Brethren, who by an unwary admittance, were silyly crept in to spy out our Liberty from the Law, which we have under the Gospel: that they might bring us into Bondage (d) to the Law. But I stood my ground against it, that the

4.

5.

NOTES.

3 (a) ἐκ ἀναγκῆς is rightly translated, *was not compelled*, a plain Evidence to the Galatians, that the circumcising of the convert Gentiles, was no part of the Gospel which he laid before these Men of Note, as what he preach'd to the Gentiles. For if it had, Titus must have been circumcised; for no part of his Gospel was blamed, or altered by them, ver. 6. Of what other use his mentioning this of Titus here can be, but to shew to the Galatians, that what he preach'd contain'd nothing of circumcising the convert Gentiles, it is hard to find. If it were to shew that the other Apostles, and Church at Jerusalem, dispensed with Circumcision, and other ritual Observances of the Mosaic Law, that was needless; for that was sufficiently declared by their Decree, Acts 15. which was made and communicated to the Churches before this Epistle was writ, as may be seen, Acts 16. 4. much less was this of Titus of any force, to prove that St. Paul was a true Apostle, if that were what he was here labouring to justify. But considering his Aim here to be the clearing himself from a Report that he preach'd up Circumcision, there could be nothing more to his Purpose than this Instance of Titus, whom, uncircumcised as he was, he took with him to Jerusalem; uncircumcised he kept with him there, and uncircumcised he took back with him when he returned. This was a strong and pertinent Instance to persuade the Galatians, that the Report of his preaching Circumcision was a mere Aspersion.

4 (b) οὐδὲ, *Neither*, in the 3d Verse, according to Propriety of Speech, ought to have a Nor to answer it, which is the οὐδὲ, *nor*, here; which, so taken, answers the Propriety of the Greek, and very much clears the Sense; οὐδὲ Τίτῳ ἀναγκῆς, οὐδὲ πέποιθεν ἐξαρῶν. *Neither was Titus compelled, nor did we yield to them a Moment.*

(c) ὑποτάξας, *by Subjection*. The Point those false Brethren contended for, was, That the Law of Moses was to be kept, see Acts 15. 5. St. Paul, who on other Occasions was so complaisant, that to the Jews he became as a Jew, to those under the Law as under the Law, (see 1 Cor. 9. 19—22) yet when Subjection to the Law was claim'd as due in any case, he would not yield the least matter; this I take to be his meaning of οὐδὲ ἐξαρῶν τῇ ὑποτάξει; for where Compliance was desired of him, upon the Account of Expedience, and not of Subjection to the Law, we do not find him stiff and inflexible, as may be seen, Acts 21. 18—26. which was after the writing of this Epistle.

(d) *Bondage*. What this Bondage was, see Acts 15. 1, 5, 10.

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PARAPHRASE.

TEXT.

6. Truth (e) of the Gospel might remain (f) among you. But as for those (g) who were really Men (h) of Eminency and Value, what they were heretofore it matters not at all to me : God accepts not the Person of any Man, but communi-

for an hour ; that the truth of the gospel might continue with you. But of these, who seemed to be somewhat, (whatsoever they were, it maketh no matter to

NOTES.

5 (e) *The Truth of the Gospel.* By it he means here the Doctrine of Freedom from the Law ; and so he calls it again, ver. 14. and ch. 3. 1. & 4. 19.

(f) *Might remain among you.* Here he tells the reason himself why he yielded not to those judaizing false Brethren : It was, that the true Doctrine which he had preach'd to the Gentiles, of their Freedom from the Law, might stand firm. A convincing Argument to the Galatians, that he preach'd not Circumcision.

4, 5. *And that, to whom.* There appears a manifest Difficulty in these two Verses, which has been observed by most Interpreters, and is by several ascribed to a Redundancy, which some place in δὲ, in the beginning of ver. 4. and others to οὐκ in the beginning of ver. 5. The relation between ἡμεῖς, ver. 3. and ἡμεῖς, ver. 5. methinks, puts an easy end to the doubt, by the shewing St. Paul's Sense to be, that he neither circumcised Titus, nor yielded in the least to the false Brethren ; he having told the Galatians, that upon his laying before the Men of most Authority in the Church at Jerusalem, the Doctrine which he preach'd, Titus was not circumcised ; he, as a farther Proof of his not preaching Circumcision, tells them how he carried it toward the false Brethren, whose Design it was to bring the convert Gentiles into Subjection to the Law. And, or Moreover (for so δὲ often signifies) says he in regard to the false Brethren, &c. Which way of entrance on the matter would not admit of ἡμεῖς after it, to answer ἡμεῖς, ver. 3. which was already writ, but without οὐκ the Negation must have been expressed by οὐκ, as any one will perceive, who attentively reads the Greek Original. And thus οὐκ may be allowed for an Hebrew Pleonasm, and the reason of it to be the preventing the former ἡμεῖς to stand alone to the Disturbance of the Sense.

6 (g) He that considers the beginning of this Verse, καὶ δὲ ἡμεῖς δοκῶντων, with regard to the διὰ δὲ τῶν ὑποδιδάκτων, in the beginning of the 4th Verse, will easily be induced by the Greek Idiom, to conclude, that the Author by these beginnings intimates a plain distinction of the matter separately treated of, in what follows each of them, (viz.) what passed between the false Brethren and him, contained in ver. 4. and 5. and what passed between the Chief of the Brethren and him, contained ver. 6—10. And therefore some (and I think with reason) introduce this Verse with these words, *Thus we behaved our selves towards the false Brethren : But, &c.*

(h) ἡμεῖς δοκῶντων ἢ τι, our Translation renders, *who seemed to be somewhat*, which however it may answer the words, yet to an English Ear it carries a diminishing and ironical Sense, contrary to the meaning of the Apostle, who speaks here of those for whom he had a real Esteem, and were truly of the first Rank ; for it is plain by what follows, that he means Peter, James and John. Besides ἡμεῖς δοκῶντες being taken in a good Sense, ver. 2. and translated, *those of Reputation*, the same Expression should have been kept in rendering ver. 6. and 3. where the same Term occurs again three times, and may be presumed in the same Sense that it was at first used in, ver. 2.

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TEXT.

PARAPHRASE.

me: God accepteth no mans person) for they who seemed to be somewhat, in conference added nothing unto me. But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter. (For he that

cates the Gospel to whom he pleases (i), as he has done to me by Revelation, without their help; for in their Conference with me, they added nothing to me, they taught me nothing new, nor that Christ had taught me before, nor had they any thing to object against what I preached to the Gentiles. But on the contrary, (k) James, Peter and John, who were of Reputation, and justly esteem'd to be Pillars, perceiving that the Gospel which was to be preach'd to the Gentiles, was committed to me; as that which was to be preach'd to the Jews, was com-

NOTES.

(i) Every body sees that there is something to be supplied to make up the Sense; most Commentators, that I have seen, add these Words, *I learned nothing*: But then that enervates the Reason that follows, *For in conference they added nothing to me*, giving the same thing as a Reason for it self, and making St. Paul talk thus, *I learnt nothing of them, for they taught me nothing*. But it is very good Reasoning, and suited to his Purpose, that it was nothing at all to him, how much those great Men were formerly in Christ's Favour: This hindred not but that God, who was no Respector of Persons, might reveal the Gospel to him also, as 'twas evident he had done, and that in its full Perfection; for those great Men, the most eminent of the Apostles, had nothing to add to it, or except against it. This was proper to perswade the Galatians, that he no where in his Preaching receded from that Doctrine of Freedom from the Law, which he had preach'd to them, and was satisfied it was the Truth, even before he had conferred with these Apostles. The bare supplying of *it* in the Beginning of the Verse, takes away the Necessity of any such Addition. Examples of the like Elleipses we have, Mat. 27. 9. where we read *and viñv* for *oi and viñv*; and John 16. 17. *en xps madntwv*, for *oi en xps madntwv*; and so here taking *and t dokewv* to be for *oi and t dokewv*, all the Difficulty is removed; and St. Paul having in the foregoing Verse ended the Narrative of his Deportment towards the false Brethren, he here begins an Account of what passed between him and the Chief of the Apostles.

7 (k) Peter, James and John, who 'tis manifest by ver. 9. are the Persons here spoken of, seem of all the Apostles to have been most in Esteem and Favour with their Master, during his Conversation with them on Earth. See Mark 5. 37. & 9. 2. & 14. 33. "But yet that," says St. Paul, is of no moment now to me. The Gospel which I preach, and which God, who is no Respector of Persons, has been pleased to commit to me by immediate Revelation, is not the less true, nor is there any Reason for me to recede from it in a Tittle; for these Men of the first Rank could find nothing to add, alter or gainsay in it. This is suitable to St. Paul's Design here, to let the Galatians see that as he in his Carriage had never favour'd Circumcision, so neither had he any Reason by preaching Circumcision to forsake the Doctrine of Liberty from the Law, which he had preach'd to them as a part of that Gospel which he had received by Revelation.

mitted

GALATIANS.

PARAPHRASE.

TEXT.

8. mitted to *Peter*. (For he that had wrought powerfully (l) in *Peter*, to his executing the Office of an Apostle to the *Jews*, had also wrought powerfully in me in my Application and Apostleship, to the *Gentiles*). And knowing (m) the favour that was bestowed on me, gave me and *Barnabas* the right Hand (n) of Fellowship, that we should preach the Gospel to the *Gentiles*, and they
9. to the Children of *Israel*. All that they proposed was, that we should remember to make Collections among the *Gentiles*, for the poor Christians of *Judea*, which was a thing that of my self I was forward to do. But when *Peter* came to *Antioch*,
10. I openly opposed (o) him to his Face. For indeed he
11. wrought effectually in *Peter* to the apostleship of the circumcision, the same was mighty in me towards the *Gentiles*. And when *James*, *Cephas*, and *John*, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and *Barnabas* the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do. But when *Peter* was

NOTES.

8 (l) *Ενεργῶν*, working in, may be understood here to signify, both the Operation of the Spirit upon the Mind of *St. Peter* and *St. Paul*, in sending them, the one to the *Jews*, the other to the *Gentiles*; and also the Holy Ghost bestowed on them, whereby they were enabled to do Miracles for the Confirmation of their Doctrine. In neither of which *St. Paul*, as he shews, was inferior, and so had as authentic a Seal of his Mission and Doctrine.

9 (m) *Καὶ αὐτὸς*, copulates *γινώσκων*, knowing, in this Verse, with *ἰδόντες*, seeing, ver. 7. and makes both of them to agree with the Nominative Case to the Verb *ἔδωκεν*, gave, which is no other but *James*, *Cephas*, and *John*, and so justifies my transferring those Names to v. 7. for the more easy Construction and Understanding of the Text, though *St. Paul* defers the naming of them, till he is as it were against his Will forced to it before the end of his discourse.

(n) The giving the right Hand was a Symbol amongst the *Jews*, as well as other Nations, of Accord, and admitting Men into Fellowship.

11 (o) *I opposed him*. From this Opposition to *St. Peter*, which they suppose to be before the Council at *Jerusalem*, some would have it, that this Epistle to the *Galatians* was writ before that Council; as if what was done before the Council could not be mentioned in a Letter writ after the Council: They also contend, that this Journey mentioned here by *St. Paul*, was not that wherein he and *Barnabas* went up to that Council to *Jerusalem*, but that mentioned *Acts* 15. 36. but this writ as little ground as the former. The strongest Reason they bring, is, that if this Journey had been to the Council, and this Letter after that Council, *St. Paul* would not certainly have omitted to have mention'd to the *Galatians*, that Decree. To which I answer, 1st. The mention of it was superfluous, for they had it already. see *Acts* 16. 4. 2^d. The mentioning of it was impertinent to the design of *St. Paul's* Narrative here. For it is plain that his aim in what he relates here of himself, and his past Actions, is to shew, that having received the Gospel from *Christ* by immediate Revelation, he had all along preached that, and nothing but that every where; so that he could not be supposed to have preached Circumcision, or by his Carriage to have shewn any subjection to the Law. All the whole Narrative following being to make good what he says, *Ch.* 1. 11. That the Gospel which he preached was not accommodated to the humouring of Men; nor did he seek to please

GALATIANS.

15
Chap. II
W

TEXT.

PARAPHRASE.

come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed

he was to be blamed. For he conversed there familiarly with the *Gentiles*, and eat with them till some *Jews* came thither from *James*, then he withdrew and separated from the *Gentiles*, for fear of those who were of the Circumcision: And the rest of the *Jews* joined also with him in this Hypocrisy, insomuch that *Barnabas* himself was carry'd away with the Stream, and dissembled as they did. But when I saw they conformed not their Conduct to the Truth (p) of the Gospel, I said unto *Peter* before them all: If thou being a *Jew* takest the liberty sometimes to live after the manner of the *Gentiles*, not keeping to those Rules which the *Jews* observe, why dost thou constrain the *Gentiles* to conform themselves to the Rites, and manner of Living of the *Jews*? We who are by (q) Nature *Jews*, born under the Instruction and Guidance of the Law, God's peculiar People, and not of the unclean and profligate Race of the *Gentiles*, abandoned to Sin and Death, Knowing that a Man cannot be justified by the Deeds of the Law, but solely by Faith in Jesus Christ, even we have put our selves upon believing on him, and embraced the Profession of the Gospel for the Attainment of Justification.

12.

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14.

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16.

NOTES.

please the *Jews*, (who were the Men here meant) in what he taught. Taking this to be his Aim, we shall find the whole Account he gives of himself, from that 11 v. of *Ch. 1.* to the end of this 2d. to be very clear and easy, and very proper to invalidate the Report of his preaching Circumcision.

14 (p) Ἀληθεία τοῦ εὐαγγελίου, The Truth of the Gospel is put here for that Freedom from the Law of *Moses*, which was a part of the true Doctrine of the Gospel. For it was in nothing else but their undue and timorous observing some of the *Mosaical Rites*, that *St. Paul* here blames *St. Peter*, and the other judaizing Converts at *Antioch*. In this Sense he uses the Word *Truth*, all along through this Epistle, as *Chap. 11. 5, 14. & 3. 1. & 5. 7.* insisting on it, that this Doctrine of Freedom from the Law, was the true Gospel.

15 (q) φύσιν Ἰουδαίων, *Jews by Nature*. What the *Jews* thought of themselves in Contradistinction to the *Gentiles*, see *Rom. 2. 17, 23.*

by

GALATIANS.

PARAPHRASE.

TEXT.

- by Faith, in Christ, and not by the Works of the
17. Law : But if we seek to be justified in Christ, even we our selves also are found unjustified Sinners (*r*), (for such are all those who are under the Law, which admits of no Remission nor Justification) is Christ therefore the Minister of Sin? Is the Dispensation by him a Dispensation of Sin, and not of Righteousness? Did he come into the World, that those who believe in him should still remain Sinners, *i. e.* under the Guilt of their Sins, without the benefit of Justification?
18. By no means. And yet certain it is, if I (*s*) who quitted the Law, to put my self under the Gospel, put my self again under the Law, I make my self a Transgressor, I re-assume again the Guilt of all my Transgressions : which by the Terms of that Covenant of Works, I cannot be
19. justified from. For by the (*t*) Tenor of the Law it self, I by Faith in Christ am discharged (*u*)

in Jesus Christ ; that we might be justified by the faith of Christ, and not by the works of the law? for by the works of the law shall no flesh be justified. But if while 17 we seek to be justified by Christ, we our selves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build 18 again the things which I destroyed, I make my self a transgressor. For 19 I through the law am dead to the law, that

NOTES.

17 (*r*) *Sinners.* Those who are under the Law, having once transgressed, remain always Sinners unalterably so in the Eye of the Law ; which excludes all from Justification. The Apostle in this place argues thus: " We Jews, who are by Birth God's holy People, and " not as the profligate *Gentiles*, abandon'd to all manner of Pollution and Uncleanness, not " being nevertheless able to attain Righteousness by the Deeds of the Law, have believ'd " in Christ, that we might be justified by Faith in him. But if even we who have betaken " our selves to Christ for Justification, are our selves found to be unjustify'd Sinners, liable " still to Wrath, as also under the Law, to which we subject our selves; what Deliverance " have we from Sin by Christ? None at all: We are as much concluded under Sin " and Guilt, as if we did not believe in him. So that by joining him and the Law toge- " ther for Justification, we shut our selves out from Justification, which cannot be had " under the Law, and make Christ the Minister of Sin, and not of Justification, which " God forbid.

18 (*s*) Whether this be a part of what St. Paul said to St. Peter, or whether it be address'd to the *Galatians*, St. Paul, by speaking in his own Name plainly declares, that if he sets up the Law again, he must necessarily be an Offender ; whereby he strongly insinuates to the *Galatians*, that he was no Promoter of Circumcision, especially when what he says, Ch. 5. 2—4. is added to it.

19 (*t*) *By the Tenor of the Law it self.* See Rom. 3. 21. Gal. 3. 24, 25. & 4. 21, &c.

(*u*) Being discharged from the Law, St. Paul expresses by *Dead to the Law* ; compare Rom. 6. 14. with 7. 4.

from

GALATIANS.

17

Ch. II.

TEXT.

PARAPHRASE.

I might live unto God.
20 I am crucify'd with
Christ: Nevertheless I
live; yet not I, but
Christ liveth in me:
and the life which I
now live in the flesh,
I live by the faith of
the Son of God, who
loved me, and gave
21 himself for me. I do
not frustrate the grace
of God: for if righte-
ousness come by the
law; then Christ is dead
in vain.

from the Law, that I might be appropriated (w) to God, and live acceptably to him in his Kingdom which he has now set up under his Son. I a Member of Christ's Body am crucify'd (x) with 20. him, but tho I am thereby dead to the Law, I nevertheless live, yet not I, but Christ liveth in me, i. e. the Life which I now live in the Flesh, is upon no other Principle, nor under any other Law, but that of Faith in the Son of God (y), who loved me, and gave himself for me. And 21. in so doing I avoid frustrating the Grace of God, I accept of the Grace (z) and Forgiveness of God, as it is offered through Faith in Christ in the Gospel: But if I subject my self to the Law, as still in Force under the Gospel, I do in effect frustrate Grace. For if Righteousness be to be had by the Law, then Christ died to no purpose, there was no need of it (a).

NOTES.

(w) *Live to God.* What St. Paul says here, seems to imply, that living under the Law, was to live not acceptably to God, a strange Doctrine certainly to the Jews, and yet it was true now under the Gospel. For God having put his Kingdom in this World wholly under his Son, when he raised him from the Dead, all who after that would be his People in his Kingdom, were to live by no other Law, but the Gospel which was now the Law of his Kingdom. And hence we see God cast off the Jews, because, sticking to their old Constitution, they would not have this Man reign over them: So that what St. Paul says here, is in effect this. "By believing in Christ, I am discharged from the Mosaical Law, that I may wholly conform my self to the Rule of the Gospel, which is now the Law, which must be owned and observed by all those who, as God's People, will live acceptably to him. This I think is visibly his Meaning, though the accustoming himself to Antitheses may possibly be the reason why, after having said, *I am dead to the Law*, he expresses his putting himself under the Gospel, by *Living to God*.

20 (x) *Crucified with Christ*; see this explain'd, Rom. 7. 4. and 6. 2—14.

(y) i. e. The whole Management of my self is conformable to the Doctrine of the Gospel of Justification in Christ alone, and not by the Deeds of the Law. This and the former Verse seems to be spoken in Opposition to St. Peter's owning a Subjection to the Law of Moses, by his Walking, mentioned, v. 14.

21 (z) *Grace of God*; see Ch. 1. 6, 7. to which this seems here opposed.

(a) *In vain*; Read this explained in St. Paul's own Words, Ch. 5. 3—6.

D

SECT.

GALATIANS.

SECT. III.

CHAP. III. 1---5.

CONTENTS.

BY the Account St. Paul has given of himself in the foregoing Section, the *Galatians* being furnish'd with Evidence sufficient to clear him in their Minds, from the Report of his preaching Circumcision, he comes now, the way being thus open'd, directly to oppose their being circumcised, and subjecting themselves to the Law. The first Argument he uses, is, that they received the Holy Ghost, and the Gifts of Miracles, by the Gospel, and not by the Law.

PARAPHRASE.

TEXT.

- | | |
|---|--|
| <p>1. O Ye foolish <i>Galatians</i>, who hath cast a Mist before your Eyes, that you should not keep to the Truth (b) of the Gospel, you to whom the Sufferings and Death of Christ (c) upon the Cross, hath been by me so lively represented, as if it had been actually done in your sight? This one thing I desire to know of you, Did you receive the miraculous Gifts of the Spirit, by the Works of the Law, or by the Gospel preach'd to you? Have you so little Understanding, that having begun in the Reception of the Spiritual Doctrine of the Gospel, you hope to be advanced to higher degrees</p> | <p>O Foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose Eyes Jesus Christ hath been evidently set forth crucified among you? This only would I learn of you, Received ye the Spirit by the works of the Law, or by the hearing of faith? Are ye so foolish? Having</p> |
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NOTES.

1 (b) *Obey the Truth*, i. e. Stand fast in the Liberty of the Gospel, *Truth* being used in this Epistle, as we have already noted, Ch. 2. 14. for the Doctrine of being free from the Law, which St. Paul had deliver'd to them. The Reason whereof he gives, Ch. 5. 3—5.

(c) St. Paul mentions nothing to them here but *Christ Crucified*, as knowing that when formerly he had preach'd Christ crucified to them, he had shewn them, that by Christ's Death on the Cross, Believers were set free from the Law, and the Covenant of Works was removed, to make way for that of Grace. This we may find him inculcating to his other Gentile Converts. See *Eph.* 2. 15, 16. *Col.* 2. 14, 20. And accordingly he tells the *Galatians*, Ch. 5. 2, 4. that if by Circumcision they put themselves under the Law, they were fallen from Grace, and Christ should profit them nothing at all: Things which they are supposed to understand at his writing to them.

of

GALATIANS.

19
Ch. III.

TEXT.

PARAPHRASE.

4 begun in the Spirit, are
ye now made perfect by
the flesh? Have ye suf-
fered so many things
in vain, if it be yet
5 in vain. He therefore
that ministreth to you
the Spirit, and worketh
miracles among you,
doth he it by the works
of the law, or by the
hearing of faith?

of Perfection, and to be compleated by the
Law (d)? Have you suffered so many things in
vain, if at least you will render it in vain, by fal-
ling off from the Profession of the pure and un-
corrupted Doctrine of the Gospel, and apostatiz-
ing to Judaism? The Gifts of the Holy Ghost that
have been conferred upon you, have they not been
conferred on you as Christians, professing Faith in
Jesus Christ, and not as Observers of the Law?
And hath not he (e) who hath convey'd these
Gifts to you, and done Miracles amongst you,
done it as a Preacher and Professor of the Gospel,
the Jews who stick in the Law of Moses, being
not able by Virtue of that to do any such thing?

NOTES.

3 (d) It is a way of speaking very familiar to St. Paul, in opposing the Law and the Gospel, to call the Law *Flesh*, and the Gospel *Spirit*. The Reason whereof is very plain to any one conversant in his Epistles:

5 (e) He. The Person meant here by ὁ ἐμχομενῶν, he that ministreth, and Ch. i. 6. by ὁ καλῆσας, he that called, is plainly St. Paul himself, though, out of Modesty, he declines naming himself.

S E C T. IV.

C H A P. III. 6-----18.

C O N T E N T S.

HIS next Argument against Circumcision and Subjection to the Law, is, that the Children of *Abraham*, entitled to the Inheritance and Blessing promised to *Abraham* and his Seed, are so by Faith, and not by being under the Law, which brings a Curse upon those who are under it.

GALATIANS.

PARAPHRASE.

TEXT.

6. But to proceed. As *Abraham* believed in God, Even as *Abraham* be- 6
 7. and it was accounted to him for Righteousness; So lieved God, and it was
 8. know ye, that those who are of Faith, *i. e.* who accounted to him for
 9. rely upon God, and his Promises of Grace, and not righteousness. Know 7
 10. upon their own Performances, they are the Chil- ye therefore, that they
 11. dren of *Abraham*, who shall inherit, and this is which are of Faith, the
 12. plain in the Scripture. For it being in the pur- same are the Children 8
 13. pose of God to justify the *Gentiles* by Faith, he of *Abraham*. And the
 14. gave *Abraham* a Fore-knowledge of the Gospel in Scripture foreseeing that
 these Words: *(f)* In thee all the Nations of the Earth God would justify the
 shall be blessed. So that they who are of *(g)* Faith are Heathen through faith,
 blessed *(h)* with *Abraham*, who believed: But as preached before the go-
 many as are of the Works of the Law are under spel unto *Abraham*, say-
 the *(h)* Curse: For it is written *(i)*, *Cursed is every ing, In thee shall all na-*
 one who remaineth not in all things which are written tions be blessed. So then 9
 in the Book of the Law to do them. But that no Man they which be of faith,
 is justified by the Law in the Sight of God, is evi- are blessed with faithful
 10. dent, *for the just shall live by Faith (k)*: But as *Abraham*. For as many 10
 11. the Law says not so, the Law gives not Life to those as are of the works of
 12. who believe *(l)*: but the Rule of the Law is, *He that doth the law, are under the*
 13. them, *shall live in them (m)*. *Christ* hath redeem'd us curse: for it is written,
 14. from the Curse of the Law, being made a Curse *Cursed is every one that*
 for us. For it is written, *(n)* *Cursed is every one that continueth not in all*
 hangeth on a Tree. That the Blessing *(o)* promised things which are written
 in the book of the law to
 do them. But that no man 11
 is justified by the law in
 the sight of God, it is e-
 12. vident: for, the just shall
 live by faith. And the law 12
 is not of faith: but, The
 man that doth them shall
 live in them. *Christ* 13
 hath redeemed us from

NOTES.

8 *(f)* Gen. 12. 3.

9, 10 *(g)* Of Faith, and of the Works of the Law; spoken of two Races of Men, the one as the genuine Posterity of *Abraham*, Heirs of the Promise, the other not.

(h) Blessed, and under the Curse. Here again there is another Division (*viz.*) into the Blessed, and those under the Curse, whereby is meant such as are in a State of Life, or Acceptance with God; or such as are exposed to his Wrath, and to Death, see Deut. 30. 19.

10 *(i)* Written, Deut. 27. 26.

11 *(k)* Hab. 2. 4.

12 *(l)* See Acts 13. 39.

(m) Lev. 8. 15.

13 *(n)* Deut. 21. 23.

14 *(o)* Blessing: That Blessing, v. 8, 9, 14. Justification, v. 11. Righteousness, v. 21. Life, v. 11, 12, 21. Inheritance, v. 18. Being the Children of God, v. 26. are in effect all the same on the one side: And the Curse, v. 13. the direct contrary on the other side; so plain is St. Paul's Discourse here, that no body who reads it with the least Attention, will be in any Doubt about it.

TEXT.

PARAPHRASE.

the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree :
 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit
 15 through faith. Brethren, I speak after the manner of men; Though it be but a mans covenant, yet if it be confirmed, no man disannulleth or
 16 addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
 17 And this I say, that the covenant that was confirmed before of God in Christ, the law which

to Abraham might come on the Gentiles through Jesus Christ; that we who are Christians might, believing, receive the Spirit that was promis'd (p). Brethren, this is a known and allowed Rule in 15. humane Affairs, that a Promise or Compact, tho it be barely a Man's Covenant, yet if it be once ratified, so it must stand, no Body can render it void, or make any Alteration in it. Now to Abra- 16. ham and his Seed were the Promises made. God doth not say, and to Seeds (q), as if he spoke of more Seeds than one, that were entitl'd to the Promise upon different accounts, but only of one sort of Men, who upon one sole account were that Seed of Abraham which was alone meant and concern'd in the Promise; so that unto thy Seed (r), design'd Christ, and his mystical Body (s), i. e. Those that become Members of him by Faith. This therefore 17. I say, that the Law which was not till 430 Years after, cannot disannul the Covenant that was long before made and ratified to Christ by God, so as

NOTES.

(p) *Promised.* St. Paul's Argument to convince the Galatians, that they ought not to be circumcised, or submit to the Law, from their having received the Spirit from him, upon their having received the Gospel which he preached to them, v. 2, and 5. stands thus: The Blessing promised to Abraham, and to his Seed, was wholly upon the account of Faith, v. 7. There were not different Seeds who should inherit the Promise; the one by the Works of the Law, and the other by Faith. For there was but one Seed, which was Christ, v. 16. and those who should claim in and under him by Faith. Among those there was no Distinction of Jew and Gentile. They, and they only, who believ'd, were all one and the same true Seed of Abraham; and Heirs according to the Promise, v. 28, 29. And therefore the Promise made to the People of God, of giving them the Spirit under the Gospel, was performed only to those who believed in Christ: A clear Evidence that it was not by putting themselves under the Law, but by Faith in Jesus Christ, that they were the People of God, and Heirs of the Promise.

16 (q) *And to Seeds:* By Seeds St. Paul here visibly means the *οἱ ἐν πίστεως*, Those of Faith; and the *οἱ ἐν ἔργων νόμῳ*, Those of the Works of the Law, spoken of above, v. 9, 10. As two distinct Seeds, or Descendants claiming from Abraham.

(r) *And to thy Seed;* see Gen. 12. 7. repeated again in the following Chapters.

(s) *Mystical Body;* see v. 27.

GALATIANS.

PARAPHRASE.

TEXT

to set aside the Promise. For if the Right to the Inheritance be from the Works of the Law, it is plain that it is not founded in the Promise to *Abraham*, as certainly it is. For the Inheritance was a Donation and free Gift of God, settled on *Abraham* and his Seed by Promise.

was four hundred and thirty years after, cannot disanul, that it should make the promise of none effect.

S E C T. V.

C H A P. III. 19---25.

C O N T E N T S.

IN Answer to this Objection, *To what then serveth the Law?* He shews that the Law was not contrary to the Promise; But since all Men were guilty of Transgression, *v. 22.* the Law was added to shew the *Israelites*, the Fruit and inevitable Consequence of their Sin, and thereby the Necessity of betaking themselves to Christ; But as soon as Men have received Christ, they have attained the End of the Law, and so are no longer under it. This is a farther Argument against Circumcision.

18. If the Blessing and Inheritance be settled on *Abraham* and Believers, as a free Gift by Promise, and was not to be obtained by the Deeds of the Law, to what purpose then was the Law? It was added, because the *Israelites*, the Posterity of *Abraham*, were Transgressors (*t*) as well as other Men, to shew them their Sins, and the Punishment and Death they incurr'd by them, till Christ should

For if the inheritance 18 be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore 19 then serveth the law? It was added because of transgressions, till the

N O T E S.

19 (*t*) That this is the meaning of, *because of Transgression*, the following part of this Section shews, wherein St. Paul argues to this purpose: The Jews were Sinners as well as other Men, *v. 22.* The Law denouncing Death to all Sinners, could save none, *v. 21.* but was thereby useful to bring Men to Christ, that they might be justified by Faith, *v. 24.* See *ch. 2. 15, 16.*

come,

GALATIANS.

23

Ch. III.

TEXT.

PARAPHRASE.

feed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator.
 20 Now a mediator is not a mediator of one; but
 21 God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteous-

come, who was that Seed into whom both *Jews* and *Gentiles*, ingrafted by believing, become the People of God, and Children of *Abraham*, that Seed to which the Promise was made. And the law was ordained by Angels in the hand of a Mediator (*u*), whereby it is manifest, that the Law could not disanul the Promise; because a Mediator is a Mediator between two Parties concern'd, but God is but one (*w*) of those concerned in the Promise. If then the promised Inheritance come not to the Seed of *Abraham* by the Law, is the Law opposite, by the Curse it denounces against Transgressors, to the Promises that God made of the Blessing to *Abraham*? No by no means. For if there had been a Law given, which could have put

20.

21.

NOTES.

(*u*) Mediator. See *Deut.* 5. 5. *Lev.* 26. 46. Where it is said, the Law made between God and the Children of *Israel*, by the Hand of *Moses*.

20 (*w*) But God is one: To understand this Verse, we must carry in our Minds what St. Paul is here doing, and that from v. 17. is manifest, that he is proving that the Law could not disanul the Promise; and he does it upon this known Rule, that a Covenant or Promise once ratified, cannot be altered or disanull'd by any other, but by both the Parties concern'd. Now, says he, God is but one of the Parties concern'd in the Promise; the *Gentiles* and *Israelites* together made up the other, v. 14. But *Moses* at the giving of the Law was a Mediator only between the *Israelites* and God, and therefore could not transact any thing to the disanulling the Promise which was between God, and the *Israelites* and *Gentiles* together, because God was but one of the Parties to that Covenant; the other, which was the *Gentiles* as well as *Israelites*, *Moses* appeared or transacted not for. And so what was done at Mount *Sinai*, by the Mediation of *Moses*, could not affect a Covenant made between Parties, whereof one only was there. How necessary it was for St. Paul to add this, we shall see, if we consider, that without it his Argument of 430 Years distance would have been deficient and hardly conclusive. For if both the Parties concerned in the Promise had transacted by *Moses* the Mediator, (as they might if none but the Nation of the *Israelites* had been concerned in the Promise made by God to *Abraham*) they might by mutual Consent have alter'd or set aside the former Promise, as well four hundred Years, as four Days after. That which hindred it was, that at *Moses*'s Mediation at Mount *Sinai*, God who was but one of the Parties to the Promise, was present: But the other Party, *Abraham*'s Seed, consisting of *Israelites* and *Gentiles* together, was not there; *Moses* transacted for the Nation of the *Israelites* alone: The other Nations were not concern'd in the Covenant made at Mount *Sinai*, as they were in the Promise made to *Abraham* and his Seed; which therefore could not be disanulled without their Consent. For that both the Promise, both to *Abraham* and his Seed, and the Covenant with *Israel* at Mount *Sinai*, was National, is in it self evident.

GALATIANS.

PARAPHRASE.

TEXT.

- as in a State of Life, (x) certainly Righteousness
 22. should have been by Law (y). But we find the quite
 contrary by the Scripture, which makes no Dis-
 tinction betwixt Jew and Gentile in this respect,
 but has shut up together all Mankind (z), Jews and
 Gentiles under Sin (a) and Guilt, that the Blessing
 which was promised to that which is Abraham's
 true and intended Seed by Faith (b) in Christ, might
 23. be given to those who believe. But before Christ
 and the doctrine of Justification by Faith (c) in him
 came, we Jews were shut up as a Company of Pri-
 soners together, under the Custody and inflexible
 Rigor of the Law, unto the coming of the Messiah,
 when the Doctrine of Justification by Faith (d) in
 24. him should be revealed. So that the Law by its
 Severity served as a School-master to bring us to
 25. Christ, that we might be justified by Faith. But
 Christ being come, and with him the Doctrine of
 Justification by Faith, we are set free from this
 School-master, there is no longer any need of him.

ness should have been by the law. But the 22 Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith 23 came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the 24 law was our school-master to bring us unto Christ, that we might be justified by faith. But 25 after that faith is come, we are no longer under a school-master.

NOTES.

21 (x) *Ζωοποιῶναι*, Put into a State of Life. The Greek word signifies to make alive. St. Paul considers all Men here, as in a mortal State, and to be put out of that mortal State into a State of Life, he calls, being made alive. This he says the Law could not do, because it could not confer Righteousness.

(y) *ἐν νόμῳ*, by Law, i. e. by Works or Obedience to that Law, which tended towards Righteousness as well as the Promise, but was not able to reach or confer it. See Rom. 8. 3. i. e. Frail Men were not able to attain Righteousness by any exact Conformity of their Actions to the Law of Righteousness.

22 (z) *Τὰ πάντα*, All, is used here for All Men. The Apostle, Rom. 3. 9, and 19. expresses the same thing by *πάντας*, all Men; and *πᾶς ὁ κόσμος*, all the World. But speaking in the Text here of the Jews in particular, he says, *We*, meaning those of his own Nation, as is evident from v. 24, 25.

(a) Under Sin, i. e. rank them all together, as one guilty Race of Sinners: see this proved, Rom. 3. 9. 1. 18, &c. To the same purpose of putting both Jews and Gentiles into one State, St. Paul uses *συνέκλεισε πάντας*, hath shut them up all together, Rom. 11. 22.

(b) The thing promised in this Chapter, sometimes called Blessing, v. 9, 14. sometimes Inheritance, v. 18. sometimes Justification, v. 11, 24. sometimes Righteousness, v. 21. and sometimes Life, v. 11, 21.

(c) By Faith, see v. 14.

23 (d) Justification by Faith, see v. 24.

SECT

GALATIANS.

SECT. VI.

CHAP. III. 26---29.

CONTENTS.

AS a farther Argument to dissuade them from Circumcision, he tells the *Galatians*, that by Faith in Christ, all, whether *Jews* or *Gentiles*, are made the Children of God, and so they stood in no need of Circumcision.

TEXT.

PARAPHRASE.

- | | | |
|---|---|---|
| <p>26 For ye are all the children of God by faith in</p> <p>27 Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.</p> <p>28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.</p> <p>29 And if ye be Christs, then are ye Abrahams seed, and heirs according to the promise.</p> | <p>For ye are (e) all the Children of God by Faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on (f) Christ. There is no Distinction of Jew or Gentile, of Bond or Free, of Male or Female. For ye are all one Body, making up one Person in Christ Jesus. And if ye are all one in Christ Jesus (g), ye are the true ones, Seed of Abraham, and Heirs according to the Promise.</p> | <p>26.</p> <p>27.</p> <p>28.</p> <p>29.</p> |
|---|---|---|

NOTES.

- 26 (e) *All*, i. e. Both *Jews* and *Gentiles*.
- 27 (f) *Put on Christ*. This, which at first sight may seem a very bold Metaphor, if we consider what St. Paul has said, v. 16, and 26. is admirably adapted to express his Thoughts in few Words, and has a great Grace in it. He says, v. 16. that *the Seed* to which the Promise was made, *was but one, and that one was Christ*. And, v. 26. he declares, that by *Faith in Christ they all became the Sons of God*. To lead them into an easie Conception how this is done, he here tells them, that by taking on them the Profession of the Gospel, *they have* as it were *put on Christ*; so that to God, now looking on them, there appears nothing but Christ. They are, as it were, cover'd all over with him, as a Man is with the Clothes he hath put on. And hence he says in the next Verse, that *they are all one in Christ Jesus*, as if there were but that one Person.
- 29 (g) The Clermont Copy reads *ei dē ōmēs εἰς ἓν ἐν Χριστῷ Ἰησοῦ*, *And if ye are one in Christ Jesus*, more suitable, as it seems, to the Apostle's Argument. For v. 28. he says, *they are all one in Christ Jesus*; from whence the Inference in the following Words of the Clermont Copy is natural: *And if ye be one in Christ Jesus, then are ye Abraham's Seed, and Heirs according to Promise*.

E

S E C T.

GALATIANS.

SECT. VII.

CHAP. IV. I---II.

CONTENTS.

IN the first part of this Section he farther shews, that the Law was not against the Promise, in that the Child is not disinherited by being under Tutors. But the chief design of this Section is to shew, that though both *Jews* and *Gentiles* were intended to be the Children of God, and Heirs of the Promise by Faith in Christ, yet they both of them were left in Bondage, the *Jews* to the Law, *v.* 3. and the *Gentiles* to false Gods, *ver.* 8. till Christ in due time came to redeem them both; and therefore it was Folly in the *Galatians*, being redeem'd from one Bondage, to go backwards, and put themselves again in a state of Bondage, though under a new Master.

PARAPHRASE.

TEXT.

1. **N**OW I say that the Heir, as long as he is
2. a Child, differeth nothing from a Bond-
3. man (*b*), tho he be Lord of all, but is under Tutors
4. and Guardians, until the time prefix'd by his Fa-
ther. So we (*i*) *Jews*, whilst we were Children,
were in Bondage under the Law (*k*). But when the
time appointed for the coming of the Messias was
accomplished, God sent forth his Son made of a

1. **N**OW I say, that the
heir as long as he
is a child, differeth no-
thing from a servant, tho
he be lord of all; But is
2. under tutors and gover-
nours, until the time ap-
pointed of the father. E-
ven so we, when we were
3. children, were in bon-
dage under the elements
of the world: But when
4.

NOTES.

1 (*b*) *Bondman*; το δούλος signifies; and unless it be so translated, *v.* 7, 8. *Bondage*, *v.* 3, 7. will scarce be understood by an English Reader, but St. Paul's Sense will be lost to one, who by *Servant* understands not one in a State of *Bondage*.

3 (*i*) *We*. 'Tis plain St. Paul speaks here in the Name of the *Jews* or *Jewish* Church, which, though God's peculiar People, yet was to pass its Nonage (so St. Paul calls it) under the Restraint and Tutorage of the Law, and not to receive the Possession of the promised Inheritance till Christ came.

(*k*) *The Law*, he calls here στοιχεῖα τοῦ κόσμου, *Elements*, or *Rudiments* of the *World*. Because the Observances and Discipline of the Law, which had Restraint and Bondage enough in it, led them not beyond the things of this World, into the Possession or Taste of their spiritual and heavenly Inheritance.

Woman,

GALATIANS.

27

Ch. IV.
~~~~~

## TEXT.

## PARAPHRASE.

the fulness of the time  
was come, God sent forth  
his Son made of a wo-  
man, made under the  
5 law, to redeem them that  
were under the law, that  
we might receive the a-  
6 doption of sons. And be-  
cause ye are sons, God  
hath sent forth the spi-  
rit of his Son into your  
hearts, crying, Abba, Fa-  
7 ther. Wherefore thou  
art no more a servant,  
but a son; and if a son,  
then an heir of God  
8 through Christ. Howbe-  
it, then when ye knew  
not God, ye did service  
unto them which by na-  
9 ture are no gods. But  
now after that ye have  
known God, or rather

Woman, and subjected to the Law; That he  
might redeem those who were under the Law, and  
set them free from it, that we who believe might  
be put out of the State of Bondmen into that of  
Sons. Into which State of Sons, it is evident  
6. that you *Galatians*, who were heretofore *Gentiles*,  
are put; for as much as God hath sent forth his  
Spirit (*l*) into your Hearts, which inables you  
to cry *Abba*, Father; so that thou art no longer a  
Bondman, but a Son: And if a Son, then an Heir  
7. (*m*) of God, or of the Promise of God through  
Christ. But then, *i. e.* before ye were made the  
8. Sons of God, by Faith in Christ, now under the  
Gospel, ye not knowing God, were in Bondage  
to those who were in Truth no Gods. But now  
9. that ye know God, yea rather, that ye are  
known (*n*) and taken into Favour by him, how

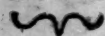
## NOTES.

6 (*l*) The same Argument of proving their Son-ship from their having the Spirit, St. Paul uses to the *Romans*, *Rom.* 8. 16. And he that will read 2 *Cor.* 4. 17—5, 6. and *Eph.* 11—14. will find, that the Spirit is look'd on as the Seal and Assurance of the Inheritance of Life to those who have received the Adoption of Sons, as St. Paul speaks here, v. 5. The Force of the Argument seems to lie in this, that as he that has the Spirit of a Man in him, has an Evidence that he is the Son of a Man, so he that hath the Spirit of God, has thereby an Assurance that he is the Son of God. Conformable hereunto the Opinion of the *Jews* was, that the Spirit of God was given to none but themselves, they alone being the People or Children of God, for God calls the People of *Israel* his Son, *Exod.* 4. 22, 23. And hence we see, that when, to the Astonishment of the *Jews*, the Spirit was given to the *Gentiles*, the *Jews* no longer doubted that the Inheritance of Eternal Life was also conferred on the *Gentiles*. Compare *Acts* 10. 44—48. with *Acts* 11. 15—18.

7 (*m*) St. Paul from the *Galatians* having received the Spirit (as appears *Ch.* 3. 2.) argues that they are the Sons of God without the Law, and consequently Heirs of the Promise without the Law; for, says he, v. 1—6. the *Jews* themselves were fain to be redeem'd from the Bondage of the Law by Jesus Christ, that as Sons they might attain to the Inheritance. But you *Galatians*, says he, have by the Spirit that is given you by the Ministry of the Gospel, an Evidence that God is your Father; and being Sons, are free from the Bondage of the Law, and Heirs without it. The same sort of Reasoning St. Paul uses to the *Romans*, *Ch.* 8. 14—17.

9 (*n*) Known. It has been before observed, how apt St. Paul is to repeat his Words, though something varied in their signification. We have here another Instance of it, having said, Ye have known God, he subjoins, or rather are known of him, in the Hebrew latitude of the Word *known*; in which Language it sometimes signifies *knowing* with Choice and Approbation. See *Amos* 3. 2. 1 *Cor.* 8. 3.





## GALATIANS.

## PARAPHRASE.

## TEXT.

- can it be that you who have been put out of a State of Bondage into the Freedom of Sons, should go backwards, and be willing to put your selves under the (o) weak and beggarly Elements (p) of the World, into a State of Bondage again? Ye
10. observe Days and Months, and Times, and Years, in Compliance with the Mosaical Institution. I
11. begin to be afraid of you, and to be in doubt, whether all the Pains I have taken about you, to set you at Liberty in the Freedom of the Gospel, will not prove lost Labour.

are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, 10 and months, and times, and years. I am afraid 11 of you, lest I have bestowed upon you labour in vain.

## NOTES.

(\*) The Law is here called *weak*, because it was not able to deliver a Man from Bondage and Death, into the glorious Liberty of the Sons of God, *Rom.* 8. 1—3. And it is called *beggarly*, because it kept Men in the poor Estate of Pupils, from the full Possession and Enjoyment of the Inheritance, *v.* 1—3.

(p) The Apostle makes it, matter of Astonishment, how they who had been in Bondage to false Gods, having been once set free, could endure the Thoughts of parting with their Liberty, and of returning into any sort of Bondage again, even under the mean and beggarly Rudiments of the Mosaical Institution, which was not able to make them Sons, and install them in the Inheritance. For *St. Paul*, *v.* 7. expressly opposes Bondage to Sonship; so that all who are not in the state of Sons, are in the state of Bondage. Πάλιν, again, cannot here refer to στοιχεῖα, Elements, which the Galatians had never been under hitherto, but to Bondage, which he tells them, *v.* 8. they had been in to false Gods.

## S E C T. VIII.

## C H A P. IV. 12-----20.

## C O N T E N T S.

**H**E presses them with the Remembrance of the great Kindness they had for him when he was amongst them, and assures them that they have no reason to be alienated from him, though that be it which the Judaizing Seducers aim at.

# GALATIANS.

29  
Ch. IV.  
~~~~~

TEXT.

PARAPHRASE.

12 Brethren, I beseech you,
be as I am : for I am as
ye are : ye have not inju-
13 red me at all. Ye know
how through infirmity
of the flesh, I preached
the gospel unto you at
14 the first. And my temp-
tation which was in my
flesh ye despised not, nor
rejected ; but received
me as an Angel of God,
even as Christ Jesus.
15 Where is then the Blef-
sedness you spake of ? for
I bear you record, that if
it had been possible, ye
would have plucked out
your own eyes, and have
16 given them to me. Am I
therefore become your e-
nemy, because I tell you
17 the truth ? They zeal-
ously affect you, but not
well ; yea, they would
exclude you, that you
18 might affect them. But
it is good to be zealously
affected always in a
good thing, and not on-
ly when I am present

I beseech you, Brethren, let you and I be as
if we were all one. Think your selves to be very
me ; as I in my own Mind put no difference at
all between you and my self ; you have done me
no manner of Injury : On the contrary, ye know,
that through Infirmary of the Flesh, I heretofore
preach'd the Gospel to you, and yet ye despised
me not for the Trial I underwent in the Flesh (q),
you treated me not with Contempt and Scorn :
But you received me as an Angel of God, yea as
Jesus Christ himself. What Benedictions (r) did
you then pour out upon me ? For I bear you wit-
ness, had it been practicable, you would have pul-
led out your very Eyes, and given them me. But
is it so that I am become your Enemy (s) in con-
tinuing to tell you the Truth ? They who would
make you of that Mind, shew a warmth of Affe-
ction to you ; but it is not well : For their business
is to exclude me, that they may get into your Af-
fection. It is good to be well and warmly affected
towards a good Man (t) at all times, and not bare-
ly

12.

13.

14.

15.

16.

17.

18.

NOTES.

14 (q) What this *Weakness* and *Trial in the Flesh* was, since it has not pleased the Apostle to mention it, is impossible for us to know : But may be remarked here, as an Instance once for all, of that unavoidable Obscurity of some Passages in Epistolary Writings, without any Fault in the Author. For some things necessary to the understanding of what is writ, are usually of course, and justly omitted, because already known to him the Letter is writ to, and it would be sometimes ungraceful, oftentimes superfluous, particularly to mention them.

15 (r) The Context makes this Sense of the Words so necessary and visible, that 'tis to be wonder'd how any one could overlook it.

16 (s) *Your Enemies*. See Ch. i. 6.

18 (t) That by καλῶ he here means a Person and himself, the Scope of the Context evinces. In the six preceding Verses he speaks only of himself, and the Change of their Affection to him since he left them. There is no other thing mentioned as peculiarly deserving their Affection, to which the Rule given in this Verse could refer. He had said, v. 17. *ζηλοῦσιν ὑμᾶς*, they affect you ; and *ἵνα αὐτοὶ ζηλοῦτε*, that you might affect them ; this is only of Persons, and therefore *ζηλοῦσαι ἐν καλῶ*, which immediately follows, may best be understood of a Person, else the following Part of the Verse, tho' joined by the Copulative *καὶ*, and, will make

GALATIANS.

PARAPHRASE.

TEXT.

19. ly when I am present with you. My little Children, for whom I have again the Pains of a Woman in Child-birth till Christ be formed in you (*u*), i.e. till the true Doctrine of Christianity be settled
20. in your Minds. But I would willingly be this very Moment with you, and change (*w*) my Discourse as I should find Occasion. For I am at a stand about you, and know not what to think of you.

with you. My little 19 children, of whom I travail in birth again, until Christ be formed in you: I desire to be 20 present with you now, and to change my voice, for I stand in doubt of you.

NOTES.

make but a disjointed Sense with the preceding. But there can be nothing plainer, nor more coherent than this, which seems to be St. Paul's Sense here. *You were very affectionate to me when I was with you. You are since estranged from me; it is the Artifice of the Seducers that have cooled you to me. But if I am the good Man you took me to be, you will do well to continue the Warmth of your Affection to me, when I am absent, and not to be well affected towards me, only when I am present among you.* Though this be his Meaning, yet the way he has taken to express it, is much more elegant, modest and graceful. Let any one read the Original, and see whether it be not so.

19 (*u*) If this Verse be taken for an entire Sentence by it self, it will be a Parenthesis, and that not the most necessary or congruous that is to be found in St. Paul's Epistles; or 3, *But*, must be left out, as we see it is in our Translation. But if *τῶν μικρῶν*, my little Children, be join'd on by Apposition to *ὑμᾶς*, *You*, the last Word of the foregoing Verse, and so to the two Verses 18, and 19. be read as one Sentence, the 20 v. with 3, *But*, in it follows very Naturally. But as we now read it in our English Bible 3, *But*, is forced to be left out, and the 20th v. stands alone by it self without any Connexion with what goes before, or follows.

20 (*w*) *Ἀλλάξαι φωνήν*, to change the Voice, seems to signify the speaking Higher or Lower; changing the Tone of the Voice suitably to the Matter one delivers, v. g. whether it be Advice, or Commendation, or Reproof, &c. For each of these have their distinct Voices. St. Paul wishes himself with them, that he might accommodate himself to their present Condition and Circumstances, which he confesses himself to be Ignorant of, and in doubt about.

S E C T. IX.

C H A P. IV. 21.---V. 1.

C O N T E N T S.

HE exhorts them to stand fast in the Liberty with which Christ hath made them free, shewing those who are so zealous for the Law, that if they mind what they read in the Law, they will there

GALATIANS.

31

there find, that the Children of the Promise, or of the New *Jerusalem*, were to be free; but the Children after the Flesh, of the Earthly *Jerusalem*, were to be in Bondage, and to be cast out, and not to have the Inheritance.

TEXT.

PARAPHRASE.

- | | | |
|--|---|---|
| <p>21 Tell me, ye that desire to be under the law, do ye not hear the law?</p> <p>22 For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh: but he of the free-woman was by promise.</p> <p>24 Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free, which is the Mother of us all. For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an Husband. Now we brethren, as Isaac was, are the children of promise.</p> | <p>Tell me, you that would so fain be under the Law, do you not acquaint your selves with what is in the Law, either by reading (x) it, or having it read in your Assemblies? For it is there written (y), <i>Abraham</i> had two Sons, one by a Bond-maid, the other by a Free-woman; but he that was of the Bond-woman was born according to the Flesh, in the ordinary Course of Nature; but he that was of the Free-woman, <i>Abraham</i> had by virtue of the Promise, after he and his Wife were past the Hopes of another Child. These things have an Allegorical Meaning: For the two Women are the two Covenants, the one of them deliver'd from Mount <i>Sinai</i>, and is represented by <i>Agar</i>, who produces her Issue into Bondage. (For <i>Agar</i> is Mount <i>Sinai</i> in <i>Arabia</i>, and answers to <i>Jerusalem</i> that now is, and is in Bondage with her Children. But the Heavenly <i>Jerusalem</i> which is above, and answers to <i>Sarah</i>, the Mother of the promised Seed, is free, the Mother of us all, both <i>Jews</i> and <i>Gentiles</i>, who believe. For it was of her that it is written (z), <i>Rejoice thou barren that barest not; break out into loud Acclamations of Joy, thou that hast not the travails of Child-birth, for more are the Children of the desolate than of her that hath an Husband</i>. And 'tis we, my Brethren, who, as <i>Isaac</i> was, are the</p> | <p>21.</p> <p>22.</p> <p>23.</p> <p>24.</p> <p>25.</p> <p>26.</p> <p>27.</p> <p>28.</p> |
|--|---|---|

NOTES.

- 21 (x) The Vulgar has, after some Greek Manuscripts, *Read*.
- 22 (y) *Written there*, (viz.) *Gen.* 16. 15. and 21. 1. The Term *Law* in the foregoing Verse comprehends the five Books of *Moses*.
- 27 (z) *Written*, (viz.) *Isai.* 54. 1.

Children

GALATIANS.

PARAPHRASE.

TEXT.

29. Children of Promise. But as then *Ismael*, who was born in the ordinary Course of Nature (a), persecuted *Isaac*, who was born by an extraordinary Power from Heaven, working miraculously; so is it now. But what saith the Scripture (b), *Cast out the Bond-woman and her Son. For the Son of the Bond-woman shall not share the*
30. *Inheritance with the Son of the Free-woman*. So then, Brethren, we who believe in Christ, are not the Children of the Bond-woman, but of the Free (c).
31. Ver. 1. Stand fast therefore in the Liberty wherewith Christ hath made you free, and do not put on again a Yoke of Bondage, by putting yourselves under the Law.

But as then he that was 29
born after the flesh,
persecuted him that was
born after the Spirit, e-
ven so it is now. Never- 30
theless, what saith the
scripture? Cast out
the bond-woman and
her son: for the son of
the bond-woman shall
not be heir with the
son of the free-woman.
So then, brethren, we 31
are not children of the
bond-woman, but of
the free.

Stand fast therefore
in the liberty where-
with Christ hath made
us free, and be not in-
tangled again with the
yoke of bondage.

NOTES.

29 (a) *Ὁ κατὰ σαρκὰ γεννηθεὶς*, Born after the Flesh; and *ὁ κατὰ πνεῦμα*, Born after the Spirit. These Expressions have in their Original Brevity, with regard to the whole View wherein St. Paul uses them, an admirable Beauty and Force, which cannot be retained in a Paraphrase.

30 (b) *Scripture*, (viz.) Gen. 20. 10.

31 (c) The Apostle, by this allegorical History, shews the *Galatians*, that they who are Sons of *Agar*, i. e. under the Law given at Mount *Sinai*, are in Bondage, and intended to be cast out, the Inheritance being designed for those only, who are the free-born Sons of God, under the Spiritual Covenant of the Gospel. And thereupon he exhorts them in the following Words, to preserve themselves in that State of Freedom.

SECT. X.

CHAP. V. 2-----13.

CONTENTS.

IT is evident from Verse 11. that the better to prevail with the *Galatians* to be circumcised, it had been reported that St. Paul himself preach'd up Circumcision. St. Paul, without taking express notice

notice of this Calumny, *Ch* 1. 6. & 2. 21. gives an account of his Ch. V.
 past Life in a large train of Particulars, which all concur to make
 such a Character of him, as renders it very incredible, that he
 should ever declare for the Circumcision of the *Gentile* Converts, or
 for their Submission to the Law. Having thus prepared the Minds
 of the *Galatians*, to give him a fair hearing, as a fair Man, *ζηλωταί*
ἐν νόμῳ, he goes on to argue against their subjecting themselves to
 the Law. And having establish'd their Freedom from the Law by
 many strong Arguments, he comes here at last openly to take no-
 tice of the Report had been rais'd of him, that he preach'd Cir-
 cumcision, and directly confutes it.

1. By positively denouncing to them himself, very solemnly, that
 they who suffer'd themselves to be circumcised, put themselves into
 a perfect legal State, out of the Covenant of Grace, and could re-
 ceive no benefit by Jesus Christ, *ver.* 2—4.

2. By assuring them, that he and those that followed him, expected
 Justification only by Faith, *v.* 5—6.

3. By telling them, that he had put them in the right way, and
 that this new Persuasion came not from him that converted them to
 Christianity, *v.* 7—8.

4. By insinuating to them, that they should agree to pass Judg-
 ment on him that troubled them with this Doctrine, *v.* 9—10.

5. By his being persecuted, for opposing the Circumcision of the
 Christians. For this was the great Offence which struck with the *Jews*,
 even after their Conversion, *v.* 11.

6. By wishing those cut off that trouble them with this Do-
 ctrine, *v.* 12.

This will, I doubt not, by who-ever weighs it, be found a very
 skilful Management of the Argumentative part of this Epistle,
 which ends here. For though he begins with sapping the Founda-
 tion on which the Judaizing Seducers seem'd to have laid their main
 stress, (*viz.*) the Report of his preaching Circumcision, yet he re-
 serves the direct and open Confutation of it to the end, and so leaves
 it with them, that it may have the more forcible and lasting Impres-
 sion on their Minds.

F

Take

GALATIANS.

PARAPHRASE.

TEXT.

2. **T**Ake notice that I Paul (d) who am falsely reported to preach up Circumcision in other places, say unto you, that if you are circumcised, 2
 3. Christ shall be of no advantage to you. For I repeat here again what I have always preach'd, and 3
 solemnly testify to every one who yields to be circumcised, in compliance with those who say that 4
 now under the Gospel he cannot be saved without it (e), that he is under an Obligation to the whole 5
 Law, and bound to observe and perform every 6
 4. tittle of it. Christ is of no use to you, who seek 6
 Justification by the Law : Whosoever do so, be ye 7
 what you will, ye are fallen from the Covenant 8
 5. of Grace. But I (f) and those who with me are true 8
 Christians, we who follow the truth of the Gospel 9
 (g) and the Doctrine of the Spirit of God, have no 10
 other hope of Justification but by Faith in Christ. 11
 6. For in the State of the Gospel under Jesus the 12
 Messiah, 'tis neither Circumcision nor Uncircum- 13
 cision that is of any moment ; All that is availa- 14
 7. ble is Faith alone, working by Love (h). When you 15
 first entred into the profession of the Gospel, you 16
 were in a good way, and went on well : who has 17

NOTES.

2 (d) Ἰδὲ, ἔγω Παῦλος, Behold, I Paul, I the same Paul, who am reported to preach Circumcision, μαρτυροῦμαι πάντων ἀνθρώπων, v. 3. Witness again, continue my Testimony, to every Man, to you and all Men. This so emphatical way of speaking, may very well be understood to have regard to what he takes notice, v. 11. to be cast upon him (viz.) his preaching Circumcision, and is a very significant Vindication of himself.

3 (e) Cannot be saved. This was the Ground upon which the Jews and Judaizing Christians urged Circumcision. See Acts. 15. 1.

5 (f) We. 'Tis evident from the Context, that St. Paul here means himself. But We is a more graceful way of speaking than I, though he be vindicating himself alone from the imputation of setting up Circumcision.

(g) Spirit. The Law and the Gospel opposed under the Titles of *Flesh* and *Spirit*, we may see, Ch. 3. 3. of this Epistle. The same Opposition it stands in here to the Law, in the foregoing Verse, points out the same Signification.

6 (h) Which worketh by Love. This is added to express the Animosities which were amongst them, probably raised by this question about Circumcision. See v. 19 — 15.

put

TEXT.

PARAPHRASE.

you, that ye should not
8 obey the truth? This
persuasion cometh not
of him that calleth you.
9 A little leaven leaven-
eth the whole lump. I
10 have confidence in you
through the Lord, that
you will be none other-
wise minded: but he
that troubleth you, shall
bear his judgment, who-
11 soever he be. And I,
brethren, if I yet
preach circumcision,
why do I yet suffer per-
secution? then is the
offence of the cross

put a stop to you, and hindred you, that you keep
no longer to the truth of the Christian Doctrine?
This Persuasion, that it is necessary for you to be
circumcised, cometh not from him (i) by whose
Preaching you were called to the Profession of the
Gospel. Remember that a little Leaven leaveneth
the whole Lump; the Influence of one Man (k)
entertain'd among you, may mislead you all: I
have confidence in you, that by the help of the Lord,
you will be all of this same mind (l) with me; and
consequently he that troubles you shall fall under
the censure he deserves for it (m), who ever he be.
But as for me, Brethren, If I at last am become a
Preacher of Circumcision, why am I yet persecuted?
(n) If it be so that the *Gentile* Converts are to be
circumcised, and so subjected to the Law, the great

8.
9.
10.
11.

NOTES.

8 (i) This Expression of him that called, or calleth you, he used before, Ch. 1. 6. and in both places means himself, and here declares, that this persuasion (whether taken for Persuasion or for Subjection, as it may be in St. Paul's Style, considering *καλεῖσθαι*, in the end of the foregoing Verse) came not from him, for he called them to liberty from the Law, and not subjection to it; See v. 13. You were going on well in the Liberty of the Gospel, who stopp'd you? I, you may be sure, had no Hand in it; I, you know, called you to Liberty, and not to Subjection to the Law; and therefore you can by no means suppose that I should preach of Circumcision. Thus St. Paul argues here.

9 (k) By this and the next Verse, it looks as if all this Disorder arose from one Man.
10 (l) Will not be otherwise minded, will beware of this Leaven, so as not to be put into a Ferment, nor shaken in your Liberty, which you ought to stand fast in, and to secure it, I doubt not, (such Confidence I have in you) will, with one Accord, cast out him that troubles you. For, as for me, you may be sure I am not for Circumcision, in that the Jews continue to persecute me. This is evidently his meaning, though not spoken out, but managed warily, with a very skillful and moving Insinuation. For as he says himself, Ch. 4. 20. he knew not at that Distance what Temper they were in.

(m) *Κεῖμα*, Judgment, seems here to mean expulsion by a Church-censure, see v. 12. We shall be the more inclined to this, if we consider, that the Apostle uses the same Argument of a little Leaven leaveneth the whole Lump, 1 Cor. 5. 6. where he would persuade the Corinthians, to purge out the Fornicator.

11 (n) Persecution. The Persecution St. Paul was still under, was a convincing Argument, that he was not for Circumcision and Subjection to the Law, for it was from the Jews, upon that account, that at this time rose all the Persecution which the Christians suffered, as may be seen through all the History of the Acts. Nor are there wanting clear Footsteps of it in several Places of this Epistle, besides this here, as Ch. 3. 4. and 6. 12.

GALATIANS.

PARAPHRASE.

TEXT.

12. offence of the Gospel (o) in relying solely on a crucified Saviour for Salvation, is removed. But I am of another mind, and wish that they may be cut off who trouble you about this matter, and they shall be cut off. For, Brethren, ye have been call'd by me unto Liberty.

ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty.

NOTES.

(o) Offence of the Cross, see ch. 6. 12—14.

SECT. XL.

CHAP. V. 13—26.

CONTENTS.

FROM the mention of Liberty which he tells them they are called to under the Gospel, he takes a rise to caution them in the use of it, and so exhorts them to a Spiritual or true Christian Life, shewing the Difference and Contrariety between that and a Carnal Life, or a Life after the Flesh.

14. Though the Gospel to which ye are called, be a State of Liberty from the Bondage of the Law, yet pray take great care you do not mistake that Liberty, nor think it affords you an Opportunity, in the Abuse of it, to satisfy the Lust of the Flesh, but serve (p) one another in Love. For the whole Law

Only use not liberty for an occasion to the flesh, but by love serve one another.

For all the law is fulfilled in one word, even

NOTES.

13 (p) *Διαδ'ετε*, *Serve*, has a greater Force in the Greek, than our English word *serve* does in the common Acceptation of it express. For it signifies the opposite to *ind' diela*, *Freedom*. And so the Apostle elegantly informs them, that though by the Gospel they are called to a State of *Liberty* from the Law, yet they were still as much bound and subjected to their Brethren in all the Offices and Duties of Love and Good-will, as if in that respect they were their Vassals and Bondmen.

concerning

GALATIANS.

37

Ch. V.

TEXT.

PARAPHRASE.

in this; Thou shalt love
thy neighbour as thy
15 self. But if ye bite and
devour one another,
take heed that ye be
not consumed one of
16 another. This I say
then, Walk in the Spi-
rit, and ye shall not ful-
fil the lust of the flesh.
17 For the flesh lusteth a-
gainst the Spirit, and the
Spirit against the flesh:
and these are contrary
the one to the other; so
that ye cannot do the
things that ye would.
18 But if ye be led by the

concerning our Duty to others, is fulfill'd in obser-
ving this one Precept, (q) *Thou shalt love thy Neigh-
bour as thy self.* But if you bite and tear one ano- 15.
ther, take heed that you be not destroy'd and con-
sumed by one another. This I say to you, conduct 16.
your selves by the Light that is in your Minds (r),
and do not give your selves up to the Lusts of the
Flesh, to obey them in what they put upon you. For 17.
the Inclinations and Desires of the Flesh are con-
trary to those of the Spirit: And the Dictates and
Inclinations of the Spirit, are contrary to those of
the Flesh; so that under these contrary Impulses
you do not do the things that you purpose to your
selves (s). But if you give your selves up to the Con- 18.

NOTES.

14 (q) *Lev. 19. 18.*

16 (r) That which he here, and in the next Verse, calls, *Spirit*, he calls, *Rom. 7. 22. the inward Man*; v. 23. *the Law of the Mind*; v. 25. *the Mind.*

17 (s) *Do not*; So it is in the Greek, and ours is the only Translation that I know which renders it *cannot*.

16, 17. There can be nothing plainer, than that the State St. Paul describes here in these two Verses, he points out more at large, *Rom. 7. 17. &c.* Speaking there in the Person of a Jew. This is evident, that St. Paul supposes two Principles in every Man, which draw him different ways, the one he calls *Flesh*, the other *Spirit*. These, though there be other Appellations given them, are the most common and usual Names given them in the New Testament: By *Flesh* is meant all those vicious, and irregular Appetites, Inclinations and Habitudes, whereby a Man is turn'd from his Obedience to that eternal Law of Right, the Observance whereof God always requires and is pleased with. This is very properly called *Flesh*, this bodily State being the Source from which all our Deviations from the straight Rule of Rectitude, do for the most Part take their Rise, or else do ultimately terminate in: On the other side, *Spirit* is the part of a Man which is endowed with Light from God, to know and see what is Righteous, Just and Good, and which being consulted and hearken'd to, is always ready to direct and prompt us to that which is good. The *Flesh* then, in the Gospel Language, is that Principle which inclines and carries Men to Ill; the *Spirit* that Principle which dictates what is Right, and inclines to good. But because, by prevailing Custom and contrary Habits, this Principle was very much weakened, and almost extinct in the Gentiles, See *Eph. 4. 17—21.* He exhorts them to be renewed in the Spirit of their Minds, v. 23. and to put off the Old Man, i. e. *Fleshly corrupt Habits*, and to put on the New Man, which he tells them, v. 24. is created in Righteousness and true Holiness. This is also called *renewing of the Mind*, *Rom. 12. 2. Renewing of the inward Man*, *2 Cor. 4. 16.* Which is done by the Assistance of the Spirit of God; *Eph. 3. 16.*

duct

GALATIANS.

PARAPHRASE.

TEXT.

19. duct of the Gospel (t) by Faith in Christ, ye are not under the Law (u). Now the Works of the Flesh as is manifest are these, Adultery, Fornication, Uncleanneſs, Lasciviousneſs, Idolatry, Witchcraft (w), Enmities, Quarrels, Emulations, Animofities, Strife, Seditions, Sects, Envyings, Murders, Drunkenneſs, Revellings (x), and ſuch like, concerning which I forewarn you now, as heretofore I have done, that they who do ſuch things ſhall not inherit the Kingdom of God. But on the other ſide, the Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Sweetneſs of Diſpoſition, Beneficence, Faithfulneſs, Meekneſs, Temperance: 23. Againſt theſe and the like there is no Law. Now 24. they who belong (y) to Chriſt, and are his Mem-

Spirit, ye are not under the law. Now the works 19 of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviousneſs, Idolatry, witchcraft, ha- 20 tred, Variance, emulation, wrath, ſtrife, ſediti- ons, hereſies, Envyings, 21 murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the Kingdom of God. But the fruit of the Spi- 22 rit is love, joy, peace, long-ſuffering, gentle- neſs, goodneſs, faith,

NOTES.

18 (t) The Reason of this Assertion we may find, *Rom.* 8. 14. viz. Because, *they who are led by the Spirit of God, are the Sons of God*, and ſo Heirs, and Free without the Law, as he argues here, *Ch.* 3 and 4.

(u) This is plainly the Senſe of the Apoſtle, who teaches all along in the former Part of this Epistle, and alſo that to the *Romans*, that thoſe that put themſelves under the Goſpel, are not under the Law: The Queſtion then that remains, is only about the Phraſe, *led by the Spirit*. And as to that, it is eaſie to obſerve how Natural it is, for *St. Paul* having in the foregoing Verſes more than once mentioned the *Spirit*, to continue the ſame Word, though ſomewhat varied in the Senſe. In *St. Paul's* Phraſeology, as the Irregularities of Appetite, and the Dictates of right Reaſon, are oppoſed under the Titles of *Fleſh* and *Spirit*, as we have ſeen: So the Covenant of Works, and the Covenant of Grace, Law, and Goſpel, are oppoſed under the Titles of *Fleſh* and *Spirit*, *2 Cor.* 3. 6, 8. he calls the Goſpel *Spirit*, and *Rom.* 7. 5. *In the Fleſh*, ſignifies in the legal State. But we need go no farther than *Ch.* 3. 3. of this very Epistle, to ſee the Law and the Goſpel oppoſed by *St. Paul* under the Titles of *Fleſh* and *Spirit*. The Reason of thus uſing the word *Spirit* is very apparent in the Doctrine of the New Teſtament, which teaches, that thoſe who receive Chriſt by Faith, with him receive his Spirit, and its Aſſiſtance againſt the *Fleſh*; See *Rom.* 8. 9—11. Accordingly, for the attaining of Salvation, *St. Paul* joins together Belief of the Truth and Sanctification of the Spirit, *1 Theſſ.* 2. 13. And ſo *Spirit* here may be taken for the *Spirit of their Minds*, but renewed and ſtrengthened by the Spirit of God; See *Eph.* 3. 16. and 4. 23.

20 (w) *φαρμακεία* ſignifies *Witchcraft*, or *Poisoning*.

21 (x) *Κῆποι*, *Revellings*, were, amongst the *Greeks*, diſorderly ſpending of the Night in Feaſting with a licentious Indulging to Wine, good Cheer, Muſick, Dancing, &c.

24 (y) *Οἱ ἐν Χριστῷ*, *Those who are of Chriſt*, are the ſame with *those who are led by the Spirit*, *v.* 18. and are oppoſed to *those who live after the Fleſh*, *Rom.* 8. 13. Where it is ſaid, conformably to what we find here, *they through the Spirit mortify the Deeds of the Body*.

bers,

GALATIANS.

39
Ch. VI.
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TEXT.

PARAPHRASE.

- 23 Meekness, temperance: against such there is no
24 law. And they that are Christ's, have crucified the Flesh, with the af-
25 fections and lusts. If we live in the Spirit, let us also walk in the
26 Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another.
- bers, have (z) crucified the Flesh, with the Affections and Lusts thereof. If our Life then (our
25. Flesh having been crucified) be as we profess by the Spirit, whereby we are alive from that State of Sin we were dead in before, let us regulate our Lives and Actions by the Light and Dictates of the Spirit. Let us not be led by an itch of vain Glory to
26. provoke one another, or to envy one another (a).

NOTES.

(z) *Crucified the Flesh.* That Principle in us, from whence spring vicious Inclinations and Actions, is, as we have observed, above called, sometimes the *Flesh*, sometimes the *Old Man*. The subduing and mortifying of this evil Principle, so that the Force and Power where-with it used to rule in us, is extinguished, the Apostle, by a very engaging Accommodation to the Death of our Saviour, calls, *Crucifying the Old Man*, Rom. 6. 6. *Crucifying the Flesh*, here. *Putting off the Body of the Sins of the Flesh*, Col. 2. 11. *Putting off the Old Man*, Eph. 4. 2. Col. 3. 8, 9. It is also called, *Mortifying the Members which are on Earth*, Col. 3. 5. *Mortifying the Deeds of the Body*, Rom. 8. 13.

26 (a) Whether the *vain Glory* and *envying* here were about their spiritual Gifts, a Fault which the *Corinthians* were guilty of, as we may see at large, 1 Cor. 12. 13, 14. or upon any other occasion, and so contained in v. 15. of this Chapter, I shall not curiously examine. Either way, the Sense of the Words will be much the same, and accordingly this Verse must end the 5th or begin the 6th Chapter.

SECT. XII.

CHAP. VI. 1-----5.

CONTENTS.

H E here exhorts the stronger to Gentleness and Meekness to-
wards the weak.

- 1 **B** Rethren, if a man be overtaken in a fault, ye which are spi-
B Rethren, if a Man by Frailty or Surprise, fall into a fault, do you who are eminent in the Church for Knowledge, Practice, and Gifts (b),

NOTES.

1 (b) Πνευματικοί, *Spiritual*, in 1 Cor. 3. 1. & 12. 1. taken together, has this Sense.

raise

GALATIANS.

PARAPHRASE.

TEXT.

- raise him up again, and set him right, with Gentleness and Meekness, considering that you yourselves are not out of the reach of Temptations.
2. Bear with one anothers Infirmities, and help to support each other under your Burdens (c), and so fulfil the Law of Christ (d). For if any one be conceited of himself, as if he were something, a Man of Weight, fit to prescribe to others, when indeed he is not, he deceiveth himself. But let him take care that what he himself doth be right, and such as will bear the test, and then he will have matter of glorifying (e) in himself, and not in another.
 3. For every one shall be accountable only for his own Actions.

ritual, restore such an one in the spirit of meekness; considering thy self, lest thou also be tempted. Bear ye one anothers burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

NOTES.

2 (c) See a parallel Exhortation, 1 *Thess.* 5. 14. which will give light to this, as also *Rom.* 15. 1.

(d) See *John* 13. 34, 35. and 14. 2. There were some among them very Zealous for the Observation of the Law of *Moses*; St. Paul here puts them in mind of a Law, which they were under, and were obliged to observe, viz. the Law of Christ. And he shews them how to do it, (viz.) by helping to bear one anothers Burdens, and not increasing their Burdens by the Observances of the Levitical Law. Though the Gospel contain the Law of the Kingdom of Christ, yet I do not remember that St. Paul any where calls it the Law of Christ, but in this place, where he mentions it in Opposition to those who thought a Law so necessary, that they would retain that of *Moses* under the Gospel.

4 (e) Καυχνημα, I think should have been Translated here, *Glorying*, Καυχνησονται is, v. 13. The Apostle in both Places meaning the same Thing, (viz.) Glorying in another, in having brought him to Circumcision, and other ritual Observances of the Mosaical Law. For thus St. Paul seems to me to discourse in this Section. "Brethren, there be some among you that would bring others under the ritual Observances of the Mosaical Law, a Yoke which was too heavy for us, and our Fathers to bear. They would do much better to ease the Burdens of the Weak; this is suitable to the Law of Christ, which they are under, and is the Law which they ought strictly to obey. If they think, because of their Spiritual Gifts, that they have Power to prescribe in such matters, I tell them, that they have not, but do deceive themselves. Let them rather take care of their own particular Actions, that they be right, and such as they ought to be. This will give them matter of Glorying in themselves, and not vainly in others, as they do when they prevail with them to be Circumcised. For every Man shall be answerable for his own Actions. Let the Reader judge whether this does not seem to be St. Paul's View here, and suit with his way of Writing?"

*Εχειν Καυχνημα, is a Phrase whereby St. Paul signifies to have matter of Glorying, and to that Sense it is render'd, *Rom.* 4. 2.

SECT.

GALATIANS.

SECT. XIII.

CHAP. VI. 6-----10.

CONTENTS.

ST. Paul having laid some Restraint upon the Authority and Forwardness of the Teachers, and leading Men amongst them, who were, as it seems, more ready to impose on the *Galatians*, what they should not, than to help them forward in the Practice of Gospel-Obedience; he here takes care of them in respect of their Maintenance, and exhorts the *Galatians* to Liberality towards them; and in general, towards all Men, especially Christians.

TEXT.

PARAPHRASE.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not.
10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Let him that is taught the Doctrine of the Gospel, freely communicate the good things of this World, to him that teaches him. Be not deceived, God will not be mocked. For as a Man soweth (f), so also shall he reap. He that lays out the stock of good things he has, only for the satisfaction of his own bodily Necessities, Conveniences or Pleasures, shall at the Harvest find the Fruit and Product of such Husbandry to be Corruption and perishing (g). But he that lays out his worldly Substance according to the Rules dictated by the Spirit of God in the Gospel, shall of the Spirit reap Life Everlasting. In doing thus what is good and right, let us not wax weary, for in due season, when the time of Harvest comes, we shall reap, if we continue on to do Good, and flag not. Therefore as we have Opportunities, let us do Good unto all Men, especially to those who profess Faith in Jesus Christ, i. e. the Christian Religion.

NOTES.

7 (f) *Soweth.* A Metaphor used by St. Paul for Mens laying out their Worldly Goods. See 2 Cor. 9. 6, &c.

8 (g) *Rem.* 3. 13. and 2. 12.

G

SECT.

GALATIANS.

SECT. XIV.

CHAP. VI. 11-----18.

CONTENTS.

ONE may see what lay upon St. Paul's Mind, in writing to the *Galatians*, by what he inculcates to them here, even after he had finished his Letter. The like we have in the last Chapter to the *Romans*. He here winds up all with Admonitions to the *Galatians*, of a different end and aim they had to get the *Galatians* circumcised, from what he had in preaching the Gospel.

PARAPHRASE.

TEXT.

- | | |
|---|--|
| <p>11. You see how long a Letter I have writ to you
12. with my own Hand (b). They who are willing to
carry so fairly in the ritual part of the Law, and
to make ostentation of their Compliance therein,
constrain you to be circumcised, only to avoid Per-
secution, for owning their Dependence for Salvati-
13. on solely on a crucified Messiah, (i) and not on the
Observance of the Law. For even they themselves
who are circumcised do not keep the Law. But
they will have you to be circumcised, that this
Mark in your Flesh may afford them matter of
glorying, and of recommending themselves to the
14. good Opinion of the <i>Jews</i> (k). But as for me, whate-
ver may be said of me, (l) God forbid that I should
glory in any thing, but in having Jesus Christ who</p> | <p>Ye see how large a let- 11
ter I have written un-
to you with mine own
hand. As many as de- 12
fire to make a fair shew
in the flesh, they con-
strain you to be cir-
cumcised; only lest
they should suffer per-
secution for the cross
of Christ. For neither 13
they themselves who
are circumcised keep
the law; but desire to
have you circumcised,
that they may glory in
your flesh. But God 14
forbid that I should</p> |
|---|--|

NOTES.

- 11 (b) St. Paul mentions the *Writing with his own Hand*, as an Argument of his great Concern for them in the Case. For it was not usual for him to write his Epistles with his own Hand, but to dictate them to others who writ them from his Mouth. See *Rom.* 16. 22. 1 *Cor.* 16. 21.
- 12 (i) In the *Flesh*, i. e. in the ritual Observances of the Law, which, *Heb.* 9. 10. are called, *δικαίωμα τὰ σαρκός.*
- 13 (k) See *Ch.* 5. 11.
- 14 (l) See *Ch.* 5. 11.

GALATIANS.

43
Ch. VI.

TEXT.

PARAPHRASE.

glory save in the cross
of our Lord Jesus
Christ, by whom the
world is crucified unto
me, and I unto the
15 world. For in Christ
Jesus neither circum-
cision availeth any thing,
nor uncircumcision, but
16 a new creature. And
as many as walk ac-
cording to this rule,
peace be on them, and
mercy, and upon the
17 Israel of God. From
henceforth let no man
trouble me; for I
bear in my body the
marks of the Lord
18 Jesus. Brethren, the
grace of our Lord Je-
sus Christ be with your
spirit, Amen. ¶ Unto
the Galatians, written
from Rome.

was crucified, for my sole Lord and Master,
whom I am to obey and depend on, which I so
entirely do, without regard to any thing else, that
I am wholly dead to the World, and the World
dead to me, and it has no more Influence on me
than if it were not. For as to the obtaining a 15
share in the Kingdom of Jesus Christ, and the Pri-
vileges and Advantages of it, neither Circumcision
nor Uncircumcision, such outward Differences in
the Flesh, avail any thing, but the New Creation,
wherein by a through Change, a Man is disposed to
Righteousness and true Holiness in good Works (m)
And on all those who walk by this Rule, viz. that 16
it is the New Creation alone, and not Circumci-
sion, that availeth under the Gospel, Peace and
Mercy shall be on them, they being that *Israel*
which are truly the People of God (n). From hence- 17
forth let no man give me trouble by Questions, or
Doubt, whether I preach Circumcision or no. 'Tis
true, I am circumcised. But yet the Marks I now
bear in my Body, are the Marks of Jesus Christ,
that I am his. The Marks of the Stripes which I
have received from the *Jews*, and which I still
bear in my Body for preaching Jesus Christ, are
an Evidence that I am not for Circumcision.
Brethren, *The Favour of our Lord Jesus Christ be* 18
with your Spirit, Amen.

NOTES.

15 (m) See Eph. 2. 10. and 4. 24.

16 (n) St. Paul having in the foregoing Verse asserted, that it is the New Creation alone
that puts Men into the Kingdom of Christ, and into the Possession of the Privileges thereof,
this Verse may be understood also as Assertory, rather than as a Prayer, unless there were a
Verb that expressed it; Especially considering that he writes this Epistle to encourage them
to refuse Circumcision. To which end the Assuring them, that those who do so shall have
Peace and Mercy from God, is of more force than to tell them, that he prays that they may
have Peace and Mercy. And for the same reason I understand the *Israel of God*, to be the
same with *those who Walk by this Rule*, though join'd with them, by the Copulative *And*,
And; no very unusual way of speaking.

FINIS.

